THE True TEST OF THE JESUITS:

OR, THE

Spirit of that Society,

DISLOYAL

To { GOD, Their KING, And Neighbour.

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The Preface.

THE Jeſuits *having endeavour'd to deveſt the Church of* England *of her Loyalty, which is her faireſt Robe, to deck therewith their own Society that wants it; it is high time methinks to cry out Thieves, when the Houſe is breaking up, at leaſt to ſhoot at thoſe that have ſhot at us, and to make it appear that Truth, that Off-ſpring of Heaven, abides not with them; that the Spirit of Truth, and the Spirit of that Society, are very oppoſite, as much as Light and Darkneſs, Fire and Water. I do not think that good* Roman Catholicks, *and ſuch as are of ſome underſtanding in that Communion, can take any offence at the ſubject of this little Book, ſeeing it only concerns the* Jeſuits, *Succeſſors and Diſciples of* Ignatius Loyola, *who have made a Sect in the* Roman *Church, and have their own Doctrine and Abettors, as well as* Simon *the Sorceror. I do know very well, that there are many* Roman Catholicks, *who approve not of all they do, or ſay; and that they are ſo far from conſidering them as Pillars of their Church, that they look upon them as Stones of Offence, whoſe chief aim is Oſtentation and Avarice; to appear Saints in the eyes of the People; to treaſure up ungodly Wealth, by any way or means whatſoever, and to render themſelves formidable in thoſe Kingdoms where that Society eſtabliſhes it ſelf. All their Houſes and Colledges are as ſo many Citadels and Fortreſſes in that City where they have ſetled their abode. All other Orders are, according to their eſtimation, in compariſon*

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of them, no more than Dirt; they call those of the Order of St. Francis, *miserable Beggars, the* Carmelites *great Kitchinpanches, the* Carthusians *Herb-eaters, and little profitable to the* Roman *Church. They make all these Orders, as we shall see hereafter, no other than Concubines; 'tis their Society alone can boast of being the lawful Spouse. They have sometimes the impudence to attack even God himself, and controul him; and Soveraign Princes, the Images of Divinity on Earth. No wonder then if they come to insult the Loyalty of the Church of* England. *The Authors design was only to have to do with that Society, that threw the Stone, and conceal'd the Hand; it was impossible however to forbear digressing for a moment, upon the occasion of the Lives of several Popes; forasmuch as the Doctrine of the* Jesuits *leads on to it, and it was necessary to speak of those* Roman *Prelates, both upon the account of the last and great Vow of Mission, which the said* Jesuits *do make unto them, and because they will have it that men are saved by the Popes Faith.*

True it is, that there may be found several Passages in this little Treatise, that may have been alledg'd or cited by others on another subject: yet Truth loses nothing of its force by being repeated several times. It remains still what it is. And the Reader will have the satisfaction of finding in a little Volume, what upon occasion he must have sought in several, and it may be with a great deal of trouble and pains. I am certain a great many will not be grieved at it, especially those that have earnestly desir'd it. That is doubtless not the Jesuits, *but the Lovers of Truth.* Adieu.

THE

THE TRUE
Teſt of the Jeſuits:
OR,
The Spirit of that SOCIETY,
Diſloyal to
God, their Soveraign, and their Neighbour.

THERE has been lately publiſhed a little Pamphlet, bearing for Title, *The New Teſt of the Church of* England's *Loyalty*. 'Tis a Piece has been hatching a long time in the boſom of the Society of the R. F. the Jeſuits; and they have at laſt given it birth. This monſtrous Off-ſpring of theirs has run through all the Realms of the Dominion of the King of Great *Britain*, with as great freedom and confidence, as if the moſt eminent Father *Peters* had received order for it from his Soveraign, or at leaſt had a Licenſe in his Pocket. This Libel is, as it were, an Emblem of the Society; it has a fair out-ſide, but Venom hid within: It bears a fair Title, but the Contents are falſe, and only tend to render the Loyalty of the Church of *England* ſuſpicious to its Prince, and to animate Him againſt his good and faithful Subjects. That is, to ſpeak right, to ſow the firſt Seeds of a Miſunderſtanding, and to ſcatter ſparks for the kindling of a great Fire in the Kingdoms of his Majeſty of *Great Britain*. Such Kindle-coals would at another time be puniſhed as guilty of High-Treaſon in the greateſt degree, and Diſturbers

Disturbers of the Publick Repose; but they are well assured of the contrary, and know very well that their Libel will not meet with the same Destiny, that not very long since hapned at *London* to the Book of the Just Complaints of the *Protestants* of *France*, which contained nothing but Truth.

It is not my Design to answer what the *Jesuits* have falsly written in their foresaid Piece, because I am sure others have undertaken it; but I intend to shew to those, who are not yet acquainted with the Spirit of that Society, what the Fathers, who call themselves of the Society of *Jesus*, are; what they are capable of, and what are their Qualities. They have, *Janus*-like, two Faces; and likewise two Souls, which they employ to two quite different purposes, according as the Interest of the Society requires. They teach at *Rome*, *That the Pope is Infallible*; but at *Paris* they preach the contrary, *ad utrumque parati*. The *Jesuits* ought not to presume themselves sufficiently conceal'd, because that false Piece wants their Name to it; they threw the Stone, and drew in their Hand.

But it is but reading of it, and you will find, in every Leaf, nay in every Line, the Spirit of that Society, a lying Spirit, that can breath nothing but Fire and Sword. 'Tis impossible, without being a *Jesuit*, to have the Impudence to write so many Falshoods in so little room as a Leaf of a Book: But this is not the thing that surprises the greatest part of those that have read that Writing; but 'tis, that the *Jesuits* should dare to speak of Loyalty, and accuse the Church of *England* of the contrary; they who are the most unfaithful and disloyal Subjects in the World, and on that account Criminal in the highest degree; Seed-plots of Rebellion in a Kingdom, and the greatest Assassinators of Kings and Princes, that ever were since the World began: This their Books do verifie, this is the Morality of their Doctrine, and their Disciples do eagerly suck in these Infernal Maxims, that they may one day put them in practice, when the Spirit of St. *Loyola* shall inspire them. What brazen-fac'd and rash Impudence must it be, to accuse the Church of *England* of Disloyalty to the late King *Charles* the Martyr? A Man must be a *Jesuit* or a *Devil* that dares do it.

All the World knows what Interest the Church of *England* has in Monarchical Government, seeing in the King's Person lies the Preservation of her Priviledges, the Continuance of her Rites,

Rites, and the Dignity of her Prelates and Clergy, of whom that Prince is Head and Protector; and to juſtifie this Truth, have not we ſeen in our days, that by the Death of *Charles* the Firſt, the Church of *England* was as it were eclipſed, her Rites diſſipated, and her Prelates driven out as Fugitives? In brief, Saw we not that Church and her whole Clergy buried as it were with her King and Head, and that till ſuch time as his Succeſſor mounted on the Throne of his Anceſtors? She reviv'd from her Aſhes like a new Phenix, our Eyes ſaw it, and we need no other Witneſſes than our own Memory, and the Truth it ſelf. But when I hear the Society of the *Jeſuits* ſpeak of Loyalty, methinks I hear the Devil preach the Paſſion, or a Drunkard Sobriety. However, let us hear them; they have a Womans Face, a ſweet and affable Accoſting; but they drag a Scorpions Tail behind them: Their firſt Diſcourſe is charming, and civil, in painted Words; but take heed of what follows: You will know them by their Doctrine, which is their Fruits. *Men do not gather Grapes of Thorns*, ſays the Scripture. They are, they ſay, of the Society of *Jeſus*. By the means of this Paſſport they enter every-where; but put them to declare what Rank they hold in the Society of *Jeſus*, and you ſhrewdly puzzle them: For we find that there were in that Society divers *Claſſes* of Perſons.

The firſt was compoſed of the Bleſſed Virgin, and of the Diſciples of *Jeſus*.

The ſecond was a Crowd of People, which followed *Jeſus* for the material Bread, with which he nouriſhed them.

The third was divers that were ſick in Body and Mind, who followed him, or were carried to be healed.

Laſtly, *Judas* and his Gang were likewiſe of the Society of *Jeſus*, as well as the Devils, and the Spies, which the Scribes and Phariſees ſent after him to hear him, and bear falſe witneſs againſt him, by wreſting his Doctrine after their faſhion.

What Rank then do the *Jeſuits* pretend to have in that Society, and which *Claſs* can they boaſt themſelves to be of?

Of the firſt are only the true Diſciples of *Jeſus*, who heard his Word, and after taught it as they had been inſtructed by their Heavenly Maſter: *What I have taught you*, ſays St. *Paul*, *I received from the Lord.* And this the *Jeſuits* cannot ſay, ſince they teach us Doctrines of their own, and not of the Lord, as we ſhall ſee anon.

Thoſe

Thoſe of the ſecond were a rude Populacy, that were ſatisfied with their fill of Bread, and as long as that laſted, they accompanied *Jeſus*, crying, *Hoſanna, Bleſſed is he that cometh in the Name of the Lord.* But no ſooner did the Miracle of the Loaves ceaſe, than part of the ſaid Populacy cried, with the reſt, *Away with him, away with him, crucifie him*; and obſerve, that but a little before *they would have taken him by force, and have made him King.* Strange Production of the Inconſtancy of Man! I am perſwaded the *Jeſuits* have a daintier Palate than had that Populacy, and that they deſire ſomething more ſolid than Bread. The Fruit of the Mines of *Peru*, or ſome good Inheritance, is more for their turn. To put them in the number of the Infirm, were to do them wrong; every one knows, that to get entrance into their Society, a Man muſt be of a healthy Body, and ſubtile Wit, in which their Colledges give them a great aſſiſtance, and from thence are ſent yearly annual Letters to their General, in which is the Name of every Scholar, with his Capacity and Inclination, and over the Names of thoſe that they judge fit for the Society, there ſtands, *Ad quæ Societatis miniſteria talentum habeat.*

And now have we ſought for the *Jeſuits* in three of thoſe *Claſſes* that compos'd the Society of *Jeſus*, but have not found them. If it be true, that they are of the Society of *Jeſus*, they muſt be in the laſt Company: But who would dare ſeek their Reverences amongſt that Rabble, where is *Judas*, the Devils, and the Spies of the *Scribes* and *Phariſees*? Does it not look as if it would be a Wrong done to their grave Meen? And yet they are as much of the Society of *Jeſus*, as 'tis true that the *Carmelites* are of that of *Elias* upon Mount *Carmel*. Patience for a moment: Methinks I ſee Pride and Falſhood, clubbing together to ingender the Spirit of their Society; and that not daring to preſent themſelves to *Jeſus* for a Permiſſion to eſtabliſh their Sect, they afterwards addreſs themſelves to his Vicars on Earth, *Paul* and *Julius* III. who having full Power, and compleat Authority from their Maſter, fortifie them with two good Bulls for their Eſtabliſhment. The Church wanted a Pillar; like an old Houſe, it was ready to fall down. Let us hear the *Encomium* of the Society by F. *Alonzo de Villegas*, and what need the Church had of it. *All other Orders*, ſays he, *of Religious of either Sex, are like the Plurality of the Concubines*

bins of David, *but the Society of the RR. FF. the Jeſuits, reſembles the young fair Damſel* Abiſhag, *which the King took in his old age to be his lawful Spouſe, and to receive warmth from.* So our Fathers are conſider'd as ſuch whom our Holy Mother the Catholick Church has choſen to warm her in her old age, as being deprived of natural heat.

Nevertheleſs, let us ſee what Eggs the Society ſits on, and what the Spirit of *Loyola* will produce. I am afraid it will be ſome Brood of Cocatrice. We muſt fly their approach; though their Diſcourſe be ſweet and charming, their Doctrine is venomous and deadly. Remember that *an evil tree can never bring forth good fruit*; they travel Sea and Land, to make one Proſelyte; but it is to render him twice as bad as themſelves, and to ſeduce even the Elect, were it poſſible.

But let us return, and begin the examination of their Loyalty, which they ſet forth in their falſe Piece, under the name of Catholick. I do not ſee whence can come that great Loyalty and Obedience of theirs, which they ſo much boaſt of, eſpecially to a *Proteſtant Prince*, whom they commonly qualify with the name of Heretick, which is the leaſt Invective he is to expect from them. Every one knows well enough, how they ſtand engaged to the *Pope*, and that beſides the three Vows, which they have in common with other Orders of Religious, they make one over and above, which is the fourth and great Vow, which they call among them, the *VOW OF MISSION*, by which the *Jeſuit* that makes it, promiſes with an Oath and Execration, a blind Obedience to the *Pope* their High-Prieſt, diſpoſſeſſing himſelf of all contrary Opinion, promiſing to keep ſecret whatever ſhall be revealed to him, and commanded him, wiſhing himſelf accurſed and anathema, if he do any thing oppoſite to it; afterwards the Superiour makes the Novice receive the Communion, the better to confirm his Oath, and gives him the Cup mixed with his own Bloud, which he that makes his profeſſion drinks, as it were thereby the better to repreſent the Bloud of *Jeſus Chriſt*, and all this to give the greater weight to his Vow; and then may he truly be called a *Jeſuit*, for from thence forward they begin to admit him to all the ſecret Enterprizes of the Society, which were to him before a Book ſhut; and then they communicate to him the

great Deſigns of the Order, whether it be the Aſſaſſinating, or the Depoſing of a Prince; becauſe after this laſt Vow he muſt likewiſe help to turn the great Jeſuitical Wheel, which makes the Infernal Machine move; and this Vow is the Sourc of their Diſloyalty, it is fertile in Rebellion againſt their own Soveraign, when the *Popes* intereſt is in queſtion: for *no man can ſerve two Maſters*, and eſpecially, when the one of them is a *Proteſtant*, or, according to them, a Heretick; for we all know that it is a Law in the *Roman* Church, *That Faith is not to kept with Hereticks.* This was made an Article in the *Lateran* Council, and in thoſe of *Conſtance*; there was not only iſſued a Decree for the extirpation of Hereticks, but there was alſo a ſtrict Injunction laid on Princes to be aiding and aſſiſting towards it, and to be themſelves the Executors of the cruelty of the Inquiſition.

A *Jeſuit*, Father Confeſſor to the Emperour deceaſed, writing in the year 1628, to a Comrade of his at *Hildelheim*, intimates to him, in theſe terms: *To keep Faith with Hereticks, is to deny the Catholick Faith, and to ſend Souls poſt to the Devil:* You muſt grant me, that the Catholicks have been hitherto great fools, to keep their Promiſe with the *Lutherans* and *Calvaniſts.*

We all know, that under the name of Hereticks, they comprehend not only all thoſe that are not of the *Roman* Communion, but thoſe likewiſe that do oppoſe them, and agree not with them in their Sentiments. They are able to alledge ſome reaſon, good or bad, for their not obeying an Heretical Prince, (and ſo they are pleaſed to ſtile all Princes out of their Communion:) Nay, the Jeſuit *Eudemon* goes yet a great deal further in his Apology, *Cap.* 34. *pag.* 110. including all Princes of what Religion ſoever, for he ſays, *That the Religious being exempted from the Law of Obedience, cannot offend the Kings Majeſty.* And the Jeſuit *Zimancha* gives you this reaſon for it, *Becauſe the Rebellion of an Eccleſiaſtical Perſon cannot be called a* CRIME OF INJUR'D MAJESTY, *inaſmuch as he is neither ſubject nor dependant to any King.*

All the World knows but too well the pernicious Opinion of the Jeſuits, which they teach their Diſciples both by word of mouth, and by writing; namely, that a Subject may by the

Authority

Authority of the *Pope*, be diſcharged from his Oath that he has made to his Prince. The famous *Bellarmin*, a *Jeſuit*, and a great Stickler for the *Popes*, who likewiſe afterwards upon that account was made a Cardinal, took delight to write upon this ſubject; he has compos'd an intire Treatiſe concerning it, which he calls, *An Anſwer to the Apology for the Oath of Allegiance*; and there he maintains that Catholicks cannot take the Oath of Allegiance (he means to a *Proteſtant Prince)* without abjuring at the ſame time the Catholick Faith.

And the ſame Author in his Treatiſe of the *Pope of Rome*, *Lib.* 5. *C.* 7. maintains, and all *Jeſuits* with him, That it is not lawful for Chriſtians (he means thereby Catholicks) to ſuffer an *Heretical Prince*, when he endeavours to allure his Subjects to his Hereſie.

But the *Jeſuit Parſonius*, *Philop.* 52. *p.* 109. grows bold, and advances a ſtep further, when he maintains, That when a *Chriſtian Prince* publickly deſerts the Catholick, Apoſtolick, and Roman Religion, and endeavours to withdraw others from it, he does that very moment forfeit all his Authority and Dignity, and before ever the *Pope* has pronounced Sentence againſt him, his Subjects may, and ought, if they are able, to fall upon him, and remove ſuch an Heretick out of Chriſtendom. The ſame thing ſays the *Jeſuit Suarez*, in his Treatiſe *De Cenſuris Diſp.* 15. § 6. *p.* 262.

The Doctrine of *Emanuel Sa*, a *Jeſuit*, and a great Divine, deſerves likewiſe here its place: He ſays in his *Aphoriſmes of Confeſſion*, That a Clerk having his Tonſure, tho' he commit Rebellion, incurs not the Crime of High-Treaſon; for he is not the King's Subject.

The Jeſuit *Eudemon* in his fore-ſaid Apology, *p.* 355. maintains that, without any offence, what is told in Confeſſion may not be revealed, tho' the King's Life were concern'd, or the well-fare of a whole Republick. Take notice, I beſeech you, of theſe words, for they are of great weight to prove the Jeſuits Loyalty. He is not ſingular in his opinion: *Gregory* of *Valence* ſays every whit as much in his Fourth Tome of the *Seal of Confeſſion*.

And the Jeſuit *Sa*, already quoted, and in the fore-ſaid place, ſays, *When by Confeſſion the Prieſt has heard ſome great Miſchief,*

which the Perſon Confeſſing intends to execute in the Republick, it ſuffices that in general terms he advertize the Magiſtracy, that they may look to themſelves; and ſo likewiſe one may advertize him that is in danger, to take heed in ſuch a place, and at ſuch a time; provided, in giving the advertiſement, one reveal not the Perſon that has made his Confeſſion.

The Jeſuit *Garnet*, that infamous Wretch, and chief Agent in the horrid Powder-plot at *London*, (tho' he be numbred in the Catalogue of Jeſuit-Martyrs) being very ſtrictly examin'd before he was carried to be Executed, *Why he had not given Notice of the deſign of that Conſpiracy which he knew of:* anſwered, tho' what he ſaid was falſe, *That the ſaid Deſign was communicated to him by Confeſſion, and that he could not reveal it.*

According to this Doctrine, I cannot ſee how the Jeſuits and their Diſciples, can pretend to paſs for Good and Loyal Subjects, not only of a Proteſtant Prince, but of any other, of what Religion ſoever; ſeeing they teach, believe, and maintain that a Religious cannot be ſubject to the Temporal Juſtice of the Magiſtrate, and that he neither can nor ought to be chaſtiz'd for any fault by him committed, nor obliged ſo much as to appear before their Tribunals: which is formally oppoſite to what St. *Paul* expreſly recommends unto us, *Rom.* 13. *Let every ſoul be ſubject unto the higher powers: for there is no power but of God; whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation. For rulers, are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame. For he is the miniſter of God to thee, for good: but if thou do that which is evil, be afraid: for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doth evil. Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake.* What ſay you, Gentlemen of the Society, to this Doctrine of St. *Paul*, which the Prelates and Miniſters of the *Church of England* do teach after him, and which the Members compoſing that Church, have always practiſed, and do yet practice, and all Proteſtants with them? If you durſt, would you not willingly ſay, as once did thoſe Epicurean Philoſophers of the City of *Athens*, to that great Apoſtle, when he Preach'd the ſame Goſpel

ſpel to them, *What will this babbler ſay, and what is this new doctrine whereof he ſpeaketh?* Now hear your great Doctor *Bellarmin*, that Prince of the Church, he will teach you another far different Doctrine, in his Book *De Cler. lib.* 1. *The Religious*, ſays he, *are not ſubject to the Law of the Magiſtrate; the Law of the Prince in what manner ſoever, can neither bind nor conſtrain them, tho' it may oblige them for their conduct.* And C. 28. *A Religious, even tho' he have tranſgreſſed or committed ſome fault, cannot be chaſtiz'd by the Magiſtrate, nor for any Cauſe whatſoever be brought before their Tribunals.*

Yet ſhould it ſo be, that a Religious were conſtrained by a ſuperiour force to appear there, the *Jeſuits* hold, that it is then lawful for him to anſwer by equivocation, or mental reſerve, as the *Jeſuit Sa* teaches, in his *Verbo Charitas*, *N.* 5. *P.* 46. The *Jeſuits*, *Eſcobar*, *Sanchez*, *Saiman*, *Filitius*, and the whole Society ſay as much; and that not only it is lawful for a Religious in ſuch caſe to lye by equivocation, but for any other perſon; as for example, if a Criminal be examin'd about killing of a Man, tho' he be guilty of the Murther, he may anſwer, I did not kill him, meaning to himſelf juſt now: or if a Man comes to borrow Money of you, tho' you have Money by you, you may anſwer, That you have none, meaning to your ſelf, to lend him, or in ſuch a place.

I know not whether or no at the Day of Judgment, when Account muſt be given for every idle Word, theſe Lyes by mental reſerve, will paſs Muſter, and this Doctrine be admitted: I cannot believe it will. It will avail nothing to ſay, The Doctors of the Society of *Jeſus* taught it us. Undeceive your ſelves, while it is yet time, poor miſ-led People. They are falſe Companions of the fourth Claſs that miſ-lead you, and teach you a Doctrine of Devils. Search diligently the Scriptures, and in them you will find truth, and that the Doctrine of the *Jeſuits* is falſe, and quite contrary to the Goſpel.

Would you know whence ſprings the Diſloyalty of the *Jeſuits* to their Princes, read but the Goſpel, and you will find what I have already ſaid, and repeat again, that no Man can ſerve two Maſters.

They have promiſed Obedience to the *Pope*, and have devoted themſelves to him by an extraordinary Vow, made with an

Oath

Oath, and Execration, and Anathema; they own him for their Soveraign Lord and God on Earth; that he is the Infallible Vicar of Jesus Christ, who sits as God in the Temple of God; and all that he pronounces, is not to be reply'd against; they yield him a blind Obedience, were it to kill all the Kings and Princes of the Earth. How is it then that you would have such men be Loyal? they neither are nor can be. But listen to his Eminency Cardinal *du Perron*, that famous *Jesuit*, at the time of his Promotion by *Pope Clement* VIII. and you will hear what esteem they have for the *Roman Pontifex*, and to what degree they elevate him; *I have always* (intimates he to him in his Letter of Thanks) *reverenced your Beatitude as a God on Earth, and there is none of those that your Beatitude has elevated to the Honour of a Cardinalship, that embraces, reverences, and adores your Beatitude with greater Affection than I do.*

See another instance pretty near of the same body, likewise from an Eminency, the Jesuit *Bellarmin*, that Papal Trumpet, in his Book of the Roman Prelacy, *Lib.* 4. *Chap.* 5. Should the Pope command Vices and forbid Vertues, the Church would be oblig'd to believe that Vices are good, and Vertues evil. Nay more, says he in another place, our Faith is compriſed in that of the *Pope*, and on the Authority of him only depends the Salvation of all men. A man must be deep in Popery to believe such impertinencies, and to teach such follies and absurdities. If that were, believe me, there have been times in which the Faith of all man-kind was in a pitiful condition, their Salvation in very bad hands, and the said Faith of a most base alloy, especially in the days of those wicked *Popes* who held their Seat at *Rome* for so many Ages; some of which poison'd one the other, the Successor his Predecessor, to possess himself of St. *Peter*'s Chair; others were Fornicaters, Adulterers, Incestuous, Sodomites, Sorcerers, Magicians, giving themselves to the Devil that they might be *Popes*, as it is reported even by Catholick Historians (without all reproach such as are not tax'd of Heresie, even Cardinals): and to satisfie the Reader's curiosity, I here present him with a List of those I could call to mind.

Benedict VI. was made *Pope* at the age of Seventeen, by the favour of the Marquess of *Tuscany*, his Father. He was the *Nero* of *Rome*, and abominable Wretch; he made the *Lateran Palace*

lace a publick Brothel-houſe; he was a Sorcerer, and burnt Incenſe to Devils, and invok'd *Jupiter*, and the other *Pagan* Gods. He caus'd the *Natural Parts* of the Cardinal Sub-Deacon, to be cut off, becauſe he was not able, as he ſaid, to uſe them any longer, of which he dy'ed: the Emperour *Otho* cauſed him to be depoſed, but the Whores of *Rome*, to whom he was a Protector and a Father, ſettled him again in the Chair. Another ſprung up and made himſelf *Pope*, under the Name of *Boniface* VII. and cauſed *Benedict* VI. to be ſtrangled in Priſon.

Boniface VII. fled with all the Furniture, and Treaſure of St. *Peter*: ſome time after he return'd to *Rome*, he found another in the Chair, *John* XIV. he caus'd him to be impriſon'd, and took away his Life.

The Emperour *Otho* II. cauſed *Pope John* XVI. to have his Hands and Ears cut off, and his Eyes put out, for his Miſdemeanours.

Sylveſter II. was a Sorcerer; he had made a Contract with the Devil, who had promis'd him that he ſhould not die till he had ſaid Maſs at *Jeruſalem*. One day that *Pope* ſaid Maſs in a Chappel at *Rome*, call'd by the Name of that City, after he had ended his Holy Maſs, the Devil ſtrangled him, before he went out of *Jeruſalem*.

Gregory VI. and *Boniface* VIII. two Anti-popes at the ſame time, Excommunicated one the other, waged War and by their Sedition cauſed a great effuſion of blood. After which a Child of ten years old was ſet in the Chair, under the name of *Benedict* IX.

Cardinal *Benno* certifies that he was a Sorcerer, that he Sacrificed to the Demons in the Woods in imitation of the Pagans, and that by certain Charms, he procur'd the love of Women: but that that was the rarity of that time, was to ſee the Holy Mother the Church have three Husbands at once, three Popes live all at *Rome* in good intelligence; *Benedict* IX. in the *Lateran* Church, *Silveſter* III. in that of *St. Peter*, and another named *John* .... in that of *St. Mary Major*; who lived peaceably, and divided the Revenues very amicably. Was there ever ſeen ſuch whoredom?

Damaſus II. poiſon'd his Predeceſſor *Clement* II. and the ſame *Damaſus* was poiſoned by one named *Brazut*, who was Penſionary.

nary-poiſoner to the Holy Chair; for Cardinal *Benno* affirms, that he poiſoned ſeven or eight *Popes* ſucceſſively, ſtill in favour of the Succeſſor; *Victor* II. *Stephen* X. *Nicholas* II. *Leo* IX. had all the ſame fortune.

In the year .... *Hildebrand* named *Gregory* VII. got into the Chair by a falſe Oath that he made to the Emperor *Henry* IV. He depoſed the Emperour, the Kings of *Poland* and *Naples*, and threatn'd to do as much to the King of *France*. He had for his continual Concubine *Mathilda* Counteſs of *Tuſcany*, and the better to enjoy her, caus'd her to be divorced from her Husband. Cardinal *d' Amiens* and Cardinal *Benno*, do both ſay, that this *Pope* was a *Monſter of Pride*, the boldeſt, the moſt ambitious, and the greateſt Villain alive; that he was a Magician, and a Negromancer; that he had learnt his Magick of the Popes *Benedict* IX. and *Gregory* VI. his predeceſſors; that whenever he pleaſed, he could ſhake his ſleeve and make ſparks of Fire come out of it, and with ſuch illuſions he deceived the ſimple people.

Gregory IX. ſent the Emperour *Frederick* II. into *Paleſtine*, to have him die there, and in his abſence ſeiz'd on all his Territories in *Italy* and *Sardinia*.

Innocent VI. corrupted *Peter de Vigne*, Chancellour to the Emperour, to poyſon his Maſter; but the deſign not taking effect, he let looſe all the *Franciſcans* like mad Dogs after him, to diſpatch him.

Honorius III. was (as *Matthew Paris* reports) a Lion for Fury, a Horſe-leech for Avarice.

Innocent III. made himſelf Soveraign of the Kingdom of *England*.

Benedict VIII. got into the Chair like a Fox, liv'd in it like a Lion, and dy'd like a mad Dog.

John XXII. was depoſed in the Council of *Conſtance*, as an Heretick and *Simoniſt*, one Perjur'd, an Homicide, a Poiſoner, an Adulterer and a Sodomite.

Pius II. confeſſed, at his death, that he had lived without Faith, and without Piety.

Sixtus IV. (as *Agrippa* tells us, in his Treatiſe of the Vanity of Sciences) who from a *Franciſcan*, came to be *Pope*, was Luxurious, Debauch'd, a Drunkard, an Adulterer, inclin'd to all the moſt

moſt horrible Vices imaginable, ſo that he was the moſt notorious Ruffian of theſe latter Ages; he cauſed to be built a ſtately Edifice at *Rome*, to be made an infamous place, in imitation of *Heliogabalus*, who maintain'd in his Court whole companies of Proſtitutes, with which he furniſhed his friends and ſervants: And the ſame Hiſtorian ſays, afterwards, that the Curtiſans of *Rome* paid the *Pope* a *Jugli* a Week, which already mounted to above twenty thouſand Duckets; that Office was ſo impropriated to the chief of the Church, that the ſalary of Bawdry is reckon'd with the Revenues of the Church, *&c.*

The famous Doctor *Weſelius*, a man in his time the Light of the World, ſays in his *Papal Indulgences*, that this *Sixtus* IV. at the requeſt of certain Cardinals, which he names, permitted the exerciſing *Sodomy* in *Rome*, during the three hotteſt Months of the Year, *June*, *July* and *Auguſt*.

Innocent VIII. left eight baſtard Sons, and as many Daughters.

Hadrian VI. bought his Popedom: he liv'd in Inceſt with the famous *Lucretia*, who was his Daughter, and after married her to his Son *Cæſar Borgia*.

Alexander VI. (who before was *Rodrigo Borgia*) is reported by Hiſtorians, to have attained the Papacy upon a Covenant he had made with the Devil. *Guichardin* ſays, that his Manners were very diſhoneſt, that there was no Sincerity in him, no Faith, no Religion, but that he was of an inſatiable Avarice, of an immoderate Ambition, of a more than barbarous Cruelty, and moſt extreamly deſirous of advancing, though at any rate, his baſtard Children, which were very numerous, one of which was no leſs deteſtable than his Father.

Leo X. was a man without Piety or the Fear of GOD: he ſaid one day to Cardinal *Bembo*, *This Fable of* Jeſus Chriſt *has been very ſerviceable to Us.* He was a vain man, and thought on nothing but heaping up of Money, to furniſh his Luxury and his Debauches.

Was there ever man more infamous than *Paul* III? He ſold his ſiſter *Julia Farneſe* to *Alexander* VI. for a Cardinal's Hat; he committed Inceſt with another of his ſiſters, and at laſt, through Jealouſie, poiſon'd her: Then he courted *Laura Farneſe* his niece. He had to do with his own daughter *Conſtantia*, and poiſon'd her Husband, his Son-in-law.

Julius III. was voluptuous; he defil'd himſelf with *Sodomy*, and afterwards made his *Ganymed* a Cardinal.

Paſchal II. was notoriouſly guilty of Perjury in a Treaty he made with the Emperour, after he had ratified it by Oath; during the Communion he broke a conſecrated Hoſt into two parts, took one, and gave the other to the Emperour, pronouncing theſe words: *Let him, of us two, that ſhall firſt break this Treaty of Agreement, that we have now made, be Separated from* CHRIST, *as theſe parts are one from another.* But a little while after this Pope did himſelf break the Treaty he had but juſt made, and revok'd the Bull which he had given in conſideration of the ſaid Treaty, in favour of the Emperour.

Pious V. was a cruel Perſecutor.

Gregory XIII. made publick Rejoycings for the Maſſacre of *St. Bartholomew*, the moſt deteſtable, the moſt abominable, and the moſt treacherous Action that ever was: and yet this ſame Pope, for a Memorial of that Murder, cauſed a Picture to be drawn, in which that day's tranſactions were expreſſed, and the Admiral thrown out of the Window, with theſe words under it; *Pontifex Colinii necem probat:* and this Picture he cauſed to be ſet in the *Pauline* Chappel, where it was expos'd to the open view of all *Rome.*

Sixtus V. was a Sorcerer.

And *Innocent* X. what life did not he lead with his *Donna Olimpia?* I ſhould have matter enough to fill whole Volumes, if I were minded to deſcribe to you the infamous Lives of Popes; and yet notwithſtanding *Bellarmin* will have it, as we have ſhewn above, That our Faith is compriſed in that of the Pope, and that our Salvation depends on theſe Monſters ſolely. I have digreſſed a little from my Subject, but it was the Society that drag'd me inſenſibly by its Doctrine into this ſtinking Jakes, and among theſe men of Perdition, which are their Divinity, and the Idol that every *Jeſuit* does in particular Reverence and Adore, as well as *du Perron.* You ſee then what Monſters of Men are the greateſt part of the Popes; and yet for all this, the Society will have it, that the Faith and Salvation of all men does depend on a Man-Devil, (ſeeing he has given himſelf to *Satan*) on a Sorcerer, a Magician, a Sodomite, *&c.* In the mean while, when this abominable Wretch

ſold

ſold to Sin, does declare a Prince an Heretick, ſeeing he will not ſubmit to his Dominion, and Worſhip the Beaſt, as the moſt Holy Lord, (which is the Name of Blaſphemy that the Council of *Trent* attributes to it) or receive its Mark as its Slave, forthwith ſuch Prince is put into the Interdict, and then the Spirit of the Society is at his heels, and ſets at him its fleſh'd Maſtiffs, which are kept ready for the like execution, and fed with the venom of their bloudy Doctrine: But before they give their ultimate Orders to theſe Executioners, who muſt be the Actors of their Murdering Theory, they cauſe them to walk into the Chamber of Meditations, which is the infernal place, the entry of Hell; for there 'tis that the Orders are given and all Reſolutions confirm'd for the Aſſaſſinating of Kings, Princes, and all other Perſons that are their Oppoſers, as ſeveral miſerable Criminals have confeſſed, at their Examination before their Judges. He that is to do the buſineſs, is, in their ſtile, an Angel of God, a Saint, and a new Martyr, meriting a degree of Glory above the common Saints; he is one of the Heroes of the Society, whoſe Name's ingrav'd on Copper, like thoſe of *John Chaſtel, Francis Ravilliac, Balthazar Gerard, Garnet*, and others like them, which are all perſons that ſwell the Martyrology of the *Jeſuits*, ſtuft in part with ſuch kind of Villains.

Who would not but admire the Impudence of the Society, to dare to ſpeak of Loyalty? It is a quality that never fell to their lot, and that no Prince ever yet thought fit to give them; it may be they never did deſerve it, at leaſt not then when they were baniſh'd, and driven out of *France, Venice, Antwerp, England*, and many other places; nor is it for their Loyalty, that in *France* they wear their Caps but with three Corners. Little avails it them to ſay it is in Honour to the Trinity; it will never be in honour to the Society. But the glorious Title of Good and Loyal Subjects, is that that the Members compoſing the *Church of England* have always enjoy'd; and that that the *Proteſtants* of *France* have acquir'd through their Loyalty and Faithfulneſs, which even their greateſt Enemies have not been able to deny them.

Should the *Jeſuits* ſuffer but the thouſandth part of that the *Proteſtants* do at preſent in *France*, they would be ſo far from

ſuffering with that moderation of the *Proteſtants*, that you would ſee the Spirit of the Society let looſe, and acting in a far different manner, and their Heroes in the Field.

But ſuch Revenge is proper for *Jeſuits*, and not for *Proteſtants*, who are taught to pray for their Enemies, and for them that perſecute them, and expect their deliverance from the ſame God that deliver'd his people out of the hands of *Pharaoh*; and I dare be bold to ſay, that a Catholick can hardly become a good Subject, when once he is foreſtalled in favour of the Jeſuits Doctrine, and of certain Antichriſtian Opinions, which the *Popes* have ever endeavour'd to inſpire into the people of their Communion. Did not *Gregory* VII. cauſe it to be decided in his Council at *Rome*, *That the Pope can depoſe Kings and Emperours, and diſpenſe Subjects from their Oath of Allegiance.* *Innocent* III. caus'd the ſame thing to be decreed in his *Lateran* Council.

I know there are a great many in the *Roman* Communion who are to be excepted, being undeciv'd as to this pernicious Doctrine, and who have been upon occaſion very loyal to their Soveraigns, though *Proteſtants*. But all that I have hitherto ſaid (might ſome one ſay) is nothing but words. Let us come to the fact, and ſee whether or no the Jeſuits are ſuch evil Youths, as men are willing to make us believe, and their Doctrine demonſtrates; or to ſpeak more properly, whether or no they are ſuch great Villains, as the whole World, both *Proteſtants* and *Roman Catholicks*, are willing to perſwade us. *Vox Populi*, ſays the Proverb, *Vox Dei*. They do every-where render themſelves ſo odious, through their perverſe Doctrine, their abominable Practices, and the evil Inclinations they endeavour to inſpire into the Youths who are under their Ferula, that they are become, like the Templers heretofore, the Deteſtation of all honeſt men. I deſire not, for the proving of what I have ſaid, a more authentick Teſtimony, than that of the Venerable Faculty of Divinity at *Paris*, at the time of the Jeſuits firſt Eſtabliſhment; but ſince that time the Miſchief has much increas'd. The Jeſuits bringing with them two Bulls obtain'd from *Paul* and *Julius* III. preſented a Petition to the Parliament of *Paris*, for their reception into the Kingdom of *France*. The Parliament ſeeing

ſeeing themſelves importun'd by theſe Gnats, ſent their Petition to the foreſaid Faculty to have their opinion about it. You ſhall ſee now what that was, at leaſt what is moſt eſſential in it, and ſerviceable for the ſubject of this Treatiſe.

In the year 1554, on the firſt day of *December*, the Venerable Faculty of Divinity at *Paris*, after the Maſs of the Holy Ghoſt celebrated in the Chappel of the Colledge of *Sorbonne*, and an Oath taken by the Members of the ſame; having been four times aſſembled in the ſame place, to conclude upon the two Bulls, which are ſaid to have been decreed by our moſt Holy Lords and Popes, *Paul* and *Julius* III. *In favour of thoſe that will be diſtinguiſhed from us under the name of the* Society of Jeſus; *which two Bulls have been ſent to us from the Court of Parliament by an Uſher, to ſee and examine them: wherefore, after a deliberate examining and conſidering of all the foreſaid particulars, and of others,*

> *It is our Opinion, That this Society, as to what concerns our Faith, is of perilous conſequence: That it is born to trouble the Peace of the Church, and to ſubvert the State, and Monaſtick Religion: In brief, That it is introduc'd more for Ruine and Deſolation, than for Edifying.*

I do not think that this Teſtimony can or ought to be ſuſpected by any *Roman Catholick*, ſeeing it proceeds from the mouth of perſons to be reckon'd amongſt the moſt learned and moſt underſtanding in the Catholick Church of *France*, all of them eminent for Divinity and Caſes of Conſcience, whoſe deciſion in matter of Religion paſſes for an Oracle.

But then theſe learned perſons ſpake only out of the fear they had of evil Conſequents grounded on the firſt Patterns of them which they had ſeen out of *France*: but what would they have ſaid, had they then ſeen the wicked Doctrines that the Society was then brooding, and has ſince hatch'd, and likewiſe all the abominable Acts committed by their Diſciples at their Inſtigation. I could have wiſh'd that theſe Gentlemen of *Sorbonne* might have but ſeen an Harangue of their General to the Religious of the Society. I ſhall here ſubjoyn it, it is worth the reading; it was made in the time that Queen

Queen *Elizabeth* reign'd in *England*, and King *James* in *Scotland*.

CHildren, you know that I am here at preſent to command you: Our Lord Jeſus Chriſt is in my mouth; wherefore you ought to obey me in all and through all. God poured out his Holy Spirit on our Holy Father Ignatius, *for the upholding of his Church, which was in a manner falling, through the Errours of the* Lutherans, *Errours that have ſpread themſelves through all* Europe, *to the great Regret of good* Catholicks. *Since it pleaſes God, that we ſhould be Succeſſors to this Holy Man, we muſt likewiſe, like him, be the chief Workmen in the extirpation of that Root. We ſee theſe Hereſies reigning in ſeveral Kingdoms; in one place Subjects in Arms againſt their King, in another a Prince tyrannizing over his Subjects, in ſuch a place a Princeſs an Heretick, not far from her a King of the ſame Profeſſion: others feeding us with fair ſhews and baits to cheat us. It is our part, my dear Children, to defend the Cauſe of God, and of poor Subjects, not in ſhew, like thoſe that have been before us, but in good earneſt. Thoſe who have hitherto employ'd themſelves in this matter, have ſtroak'd the Wound, and conſequently made it worſe; we will do a Work of Merit, and clear the Country; We muſt be the Executors of the ſupream Juſtice of God, who will never be angry, if we, as Arbitrators of his Will, do, to the prejudice of Kings not well reigning, cauſe their Kingdoms to fall to thoſe, whom we in our Conſciences ſhall know to be worthy of them. And if you find your ſelves not ſtrong enough to execute my Commands, at leaſt let it be the Leſſon you teach in the midſt of the Church of God; we muſt employ both Fire and Steel, for fear of a Grangrene; we ſhall at length find good Workmen, and Chirurgeons; but above all, prepare the holy Tools of Confeſſion, of the Maſs and*

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Communions, that with more aſſurance of their Conſciences, they may proceed to the Holy Work; the neceſſity of Chriſtian Affairs commands us, the duty of our Charge obliges us. Theſe are the Inſtructions that I have from our Saviour and Redeemer Jeſus Chriſt, who ſuffer'd Death and Paſſion for us, and for whom in exchange, we ought to die rather, than not to get rid of theſe wicked Princes; theſe are, I tell you, the Inſtructions that I have from God, whoſe Vicarſhip over you, I, though unworthy, do exerciſe.

Theſe words need neither commentary nor explication, they are of themſelves ſufficiently ample and intelligible. But let us come to the fact, to the execution of theſe fair Exhortations.

This deſire of killing, as one may have obſerv'd, was tranſferr'd from *Ignatius Loyola* to the *Jeſuits* his Diſciples and Succeſſors, (ſo that it may be ſaid, Like Maſter, like Man) according to the Relation of the *Jeſuit Ribadneira, lib. 2. c. 3.* There he ſays, that *Ignatius* travelling in *Spain* upon his Mule, light on the way on a *Moor*, or *Grenadin*; as they were diſcourſing together, they fell inſenſibly upon the Conception of the B. Virgin *Mary*: The *Moor* maintain'd that ſhe was a Virgin before her Conception, but that there was no neceſſity to believe that ſhe was ſo after her Conception: *Ignatius* held the contrary; but being unlearned, and one that had not read much, he had a great deal of trouble to defend himſelf; he betook himſelf to invectives, as do commonly thoſe of that Profeſſion, when they are at a pinch for good reaſon. The *Moor* ſeeing him in a paſſion, left him there, ſet Spurs to his Mule, and rid on before. *Ignatius* extreamly vex'd that he could not have ſatisfaction in words, reſolv'd with himſelf to get it by point of ſword, and to aſſaſſinate the *Moor*. He gave his Mule the reins, to overtake the Man; but whilſt he was purſuing, his reaſon came to him a little, and he thought with himſelf, that tho' he had a deſire to defend the Virgin's Cauſe, he was to take heed he did not offend her by killing that man. He reſolv'd therefore to take Councel of his Mule (doubtleſs upon the ground of what he had

had heard of *Balaam*'s Aſs, that rebuk'd his Maſter for his folly) being come to a place where there was two ways, he left the whole conduct of his Deſign to his Mule, and through an admirable wiſdom, concluded to lay the Bridle on the Beaſt's Neck, with this reſolution, That if ſhe took the *Moors* way, he was a dead man, there was no quarter for him. But as God would have it, ſhe took the other way; and ſo the anger of *Ignatius* ceaſed, and he peaceably return'd his long Spit into his Scabbard, believing that the Conduct of his Mule was by Divine Inſpiration. Behold the Spirit of *Ignatius Loyola*, which he leaving the Earth, has left for an Inheritance to the Society: and it is this Spirit of Violence that egs them on to Murder and Revenge. But from the Maſter let us deſcend to the Diſciples, let us ſee what they can do. They no longer take Councel of the Mule, but of the Father of Lyes, who was a Murtherer from the beginning; one miſs does not diſhearten them, nor ſtop them; as experienced in the Art of Aſſaſſinating, they return as often to the Charge, as is needful for them, to overthrow the Heretick, or their Enemy, tho' a Roman Catholick; ſuch a Man does from that time carry Death in his Boſome, and his Executioner follows him and forſakes him not, till he ſpies his time.

The Hiſtory of the Great *William* Prince of *Orange*, by *G. M.* preſents itſelf firſt unto us, and opens the entry into a Bloudy Carrier; the Society's firſt Enterprize for a proof upon this Great Prince, was put in execution at *Antwerp*, by *John Juvregni*, a *Spaniard* by Nation, by the diſcharge of a Piſtol with which he ſhot at him, and wounded him in the Cheek under the Ear; but the Aſſaſſinator was kill'd in the place from whence he ſhot, with Swords and Halbards; ſo that it could not be known from his Mouth, who were the Authors of ſuch Deviliſh Councel; tho' it was ſufficiently ſuſpected from whence the evil came, by the marks found upon the Body of *Juvergni*, which conſiſted of a Green Wax-Candle, with the Sign of the Croſs printed on it below, and of a Medal, in which was the Image of the Virgin, (which he wore on his naked fleſh) made by the *Jeſuits* of *Madrid*, as was depoſed by one named *Venero*, who was put in Priſon for the ſame matter, and being Convicted and found a Complice, was afterwards Executed. It is to be

be preſum'd, that the *Jeſuits* had not fortify'd him with thoſe Baubles for nothing, and that he had been more than once in the Chamber of Meditations, where without doubt he receiv'd the bleſſed orders for the killing of that Prince, whom they conſider'd as the Head of Hereticks, and of the Rebels againſt the King of *Spain*, one of their Patron-Protectors, for whom the Society has always had from its very firſt eſtabliſhment, and will have to the very laſt an inclination and zeal moſt furious, whatſoever they may ſay or do often in appearance to the contrary.

There was likewiſe one, calling himſelf Father *Anthony Timmerman*, a Native of *Dunkerk*, formerly a *Jacobin*, who was clapt in Priſon for the foreſaid buſineſs; he declar'd at his Examination, That he had been a Scholar to the *Jeſuits*; that the foreſaid *Juvregni* did confeſs to him the deſign he had of aſſaſſinating the Prince of *Orange*; and that he the ſaid Father *Anthony* did give him Abſolution, with theſe Conditions:

That if he did not execute this Fact for money, but did it for the glory of God, and out of a zeal for the Catholick, Apoſtolick, and Roman Religion, it was then lawful for him to do it; upon which he gave him Abſolution, having firſt repreſented to him the danger that might ariſe from that Enterprize.

See, I beſeech you, what Religion this is, that permits the Aſſaſſinating of Princes for the greater glory of God. What an abomination! Who can hear it, without trembling with horror, how the Holy Name of God is profaned, when the works of the Devil may be done for the greater glory of God. But this deſign failing, the *Jeſuits* did not yet loſe courage; for in the year 1584. an Infernal Monſter out of *Burgundy*, named *Balthazar Gerard*, whoſe memory will be ever execrable, gave that Prince his death, and received likewiſe the reward of his attempt: but before he was carried to execution, he declar'd, that he had been in retreat with a *Jeſuit*, whoſe name he knew not, but that he had red hair, and was Regent of the Colledge of *Triers*, who did aſſure the ſaid Deponant, that he

had communicated that Enterprize to three of his Companions who had found it ALL OF GOD, and before he departed, gave him his Benediction, assuring him, that if he dy'd in that Occasion, he should be put in the Calendar of Martyrs: and upon this Deposition he dy'd. But mark, I beseech you, once again the *Jesuits* Expression, *An Enterprize of Assassinating all of God:* Those are terms worthy of a *Jesuit*, but not of a *Christian*. Their Design having taken so good effect on the person of the Father, they had likewise a mind to rid themselves also of the Son Prince *Maurice*, by the same way. To this intent they set out *Peter Panne*, a Master-Cooper, another Infernal Monster: But God not always permitting the wicked to accomplish their design, the Enterprize failed, and *Peter Panne* was taken and executed at *Leyden* the 22th of *June* 1598. But before he dy'd, he confess'd, That the *Jesuits* of *Douay* had put him upon doing that wicked Act, promising him to make a Prebendship fall to a Son of his; that at his receiving the Benediction of the Father Provincial, he said to him these words: *Go, Friend, in peace; for you go like an Angel in the protection of God.* And upon this Deposition he dy'd.

But here's another tryal of their Art, which merits to be related here.

William Parry, an English-man, Doctor of the Law, a man ambitious, having consum'd his Wealth, and the greatest part of his Wives, and not knowing how to help himself, went to travel; but being at *Venice*, he knew not to what Saint to devote himself. His unfortunate Destiny conducted him into the arms of Father *Benedicto Palmio* a Jesuit, a man of great reputation in their Society, with whom he contracted an intimate Friendship. *Parry* had a mind to execute a desperate design, whether it were upon the Jesuits instigation, or of his own inclination, to be talk'd of, as he that once burnt the famous Temple at *Ephesus*. He took a resolution to kill Queen *Elizabeth* his natural Princess, and thereby to set Queen *Mary* of *Scotland*, a Catholick Princess, upon the Throne. He conferr'd several times touching this affair with the said Father *Benedicto*,

dicto, (as he declar'd before his death.) The *Jeſuit* encouraged him extreamly in his pernicious deſign, and told him, that nothing but length of time or delay, could hurt ſo holy an Enterprize. Thereupon *Parry* leaves *Italy*, paſſes to *Lyons*, for which place he had Letters from his Friend to the Houſe of *Jeſuits* at *Lyons*, and there communicates his deſign, and is received with all the Careſſes imaginable, they conſidering him as the Reſtorer of the Catholick, Apoſtolick, and *Roman* Religion in *England*, *Scotland*, and *Ireland*. They fortify'd him as much as they could poſſibly, for ſo holy an Enterprize. They gave him Letters to Father *Hanibal Coldrette*, a *Jeſuit* in the Colledge at *Paris*, to whom he confeſs'd himſelf, and communicated his deſign. He alſo failed not to confirm him; and after he had receiv'd the Communion by the hands of this *Coldrette*, he receiv'd from him neceſſary Inſtructions. With this Baggage he ſet forward for *England*, where he had the means to inſinuate himſelf, and get Audience of the Queen; in which, the better to act his part, he made diſcovery of a great Deſign, how that the Engliſh Catholicks were contriving a Conſpiracy againſt her Life; and that the better to ſound them, he had promis'd them to be of the Party, but that he had rather dye a hundred deaths, than to have the leaſt thoughts of it, and therefore was come to advertiſe Her Majeſty of it. He ſo cloak'd his Murdering Deſign, that the Queen began to give credit to what he ſaid; and ſo much the rather, for that it agreed with the Advices ſhe had from *France*, of a Deſign premeditating againſt her perſon. But God, who can protect his in the midſt of the greateſt dangers, was able to protect her likewiſe from the hands of Murderers. *Parry* had often the opportunity, and alſo ſeveral times a deſign to execute his intention. But God did not permit it, but that he ſhould open himſelf to a Catholick Gentleman, named Mr. *Edmund Nevil*, hoping he would ſecond him in his Enterprize. But *Nevil* being an honeſter man than he, could not condeſcend to ſo wicked an Action. *Parry* ask'd him, if he had not read the Book of Father *Allen* a

Jeſuit, which ſerv'd as a continual Spur to him, and confirm'd him more and more in his Deſign? By that Book, he told him, he had learnt, that Kings might be excommunicated, depoſed, compelled, and that Civil Wars for Religion were Honourable. *Nevil* entertain'd him a while with fair Promiſes; but his Conſcience not being able any longer to brook ſo dangerous a Converſe, he reſolv'd to advertiſe the Queen of it, as he did. That Princeſs being much ſurpris'd, commanded them both to be laid in hold.

After they had been examined, *Parry* confeſs'd his Deſign, and the Conferences he had had with the Jeſuits of *Venice*, *Lyons* and *Paris*; and on the ſecond of *March*, 1584, receiv'd the juſt recompence of his horrid Crime. This great Martyr, of the Jeſuits, died with a great deal of Conſtancy, having on a black Damask Gown, and for the ornament of his Neck, a great well-ſtifned Ruff; intreating the Executioner, as he was putting his Coller about his Neck, to take heed of rumpling his Ruff; he was willing to be talk'd of to his very laſt.

This miſchief was no ſooner paſt, but the Jeſuits contrived another, by a new Treaſon againſt the Life of that vertuous Princeſs, who was an Obſtacle to them, and againſt whom all their Arrows were let fly. But I am going to relate to you an action which might deſerve to be ingrav'd on Braſs, that the Ages to come might be informed what the Jeſuits are capable of; and Father *Richcome* the Jeſuit, might well add this Hiſtory to his Book of Miracles: I ſhall give the recital of it as briefly as poſſible, ſatisfying my ſelf with relating the Places concerning the *Jeſuits*, as principal Actors of the Tragedy.

Edward Squire, an *Engliſhman* by Nation, and a *Proteſtant* by Religion, in the Year 1595. embark'd himſelf in the Fleet which *Drake* convoy'd to the *New-found-land*. The Ship that *Squire* was in having loſt the Fleet, was taken by the *Spaniards*; he was carried Priſoner into *Spain*, and there grew acquainted with Father *Richard Walpoole* an *Engliſh Jeſuit*, who obtain'd his Liberty, and in compenſation thought to obtain of him that he ſhould change his

his Religion; but *Squire* not hearkning to that, *Walpoole* thought good to cauſe him to be apprehended by the Inquiſition. Now this laſt Priſon being a great deal more ſtrait and dangerous than his firſt, he forſook his Religion to get out. Father *Walpoole* having render'd himſelf Maſter of his new Proſelyte's Conſcience, after ſome days Converſation, repreſented unto him the bad eſtate of the Catholick Religion in *England*; that the Earl of *Eſſex*, Lord-Marſhal, was the cauſe of all thoſe Evils; and that the way to remedy them, was to get rid of that Lord; for the effecting of which, he would ſhew him a means free from peril. Having then brought his new Diſciple to have ſome relliſh for this Deſign, he made no difficulty to tell him plainly what he would have him do, to inſtigate him to attempt upon the Queen's Life, and to intimate, that that Action would be a fair Offering to God. But as ſoon as ever we forſake God, he forſakes us alſo: He then having made that firſt Step, it was no hard matter for ſuch a Man to reſolve to become a Traytor to his Natural Princeſs, after having been ſo to his Creator and his Redeemer. This unfortunate Wretch began to liſten to *Jeſuit Walpoole*'s evil Counſel, who failed not to promiſe him even more than Paradiſe. The Traytor reſolv'd to depart to put his Deſign in execution. He receiv'd his laſt Orders by the mediation of Confeſſion and the Communion; and for his Paſsport, the Benediction of that Father, who embracing him, and croſſing him on the Forehead, ſpake to him thus: *Go, my Son, God be with thee, bleſs thee, and ſtrengthen thee: Be of good courage, I pawn my Soul for thine, and thou ſhalt have my Prayers dead and alive.* After which he gave him a Poyſon enclos'd in a double Bladder, which he was not to touch but with Gloves on, for fear of poiſoning himſelf, by putting his hand to his face; and when the Queen ſhould ride abroad, (for *Squire* had told him that he had familiar Acquaintance in the Quirry) then was he to go into the Stable, prick the Bladder full of holes with a Pin, and preſs it out upon the Pommel of the Queen's Saddle; for his hopes were, that as the Pommel was the place where-

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on the Queen would reſt her hand, ſhe might likely from thence carry it to her face, and be overcome by the violence of the Poiſon: and he was to do as much by the Earl of *Eſſex*. He executed this order upon the Pommel of the Saddle, and believing that it would work its effect ſlowly, he preſently departed, and embarked himſelf in the Fleet, which, under the Earl of *Eſſex*'s Command, was to carry Troops into the Iſland of *Tercera*, hoping in that Voyage to meet with a favourable opportunity for his deſign: Whilſt they were at Sea, he took his time one day, when he was alone in the Cabbin, and rub'd with his Poiſon the Earl's Chair that he us'd to ſit in a while after Dinner. But it was God's will that neither the Queen nor the Earl received any harm.

But ſee here the prettieſt Paſſage in the whole Piece. The *Jeſuit Walpoole* not having in a pretty while heard any News of his new Diſciple ſince his departure, he believed *Squire* had put a Trick on him, and was ſo fully perſwaded of it, that he reſolv'd to be reveng'd. He cauſed to depart from *Spain* for *England* an *Engliſhman*, who was to give out, that he was eſcaped from the Inquiſition, and by him cauſed the Queen to be informed of the whole Retail of this Conſpiracy. *Squire* is ſought for, and found to be in the Earl of *Eſſex*'s Fleet. At his return he was ſecur'd, convicted, and ſentenced to death. He own'd all, declar'd the Author of ſuch abominable Counſel, and receiv'd the juſt Reward of his Iniquity. Thus God permitted, that he who had been the Author of the Attempt, ſhould come himſelf to reveal it, not out of Duty, but to be reveng'd of wretched *Squire*. An Action worthy of a *Jeſuit*, and the Emblem of the Spirit of that Society, which is nothing but Treachery. But notwithſtanding all their Rage againſt that Great Princeſs, they could not diſpatch her, God preſerving her from their Hands.

Let us proceed further, Queen *Elizabeth* was an Heretick, you'll ſay, and it is no wonder that the *Jeſuits* ſhould ſtrike at her, eſpecially ſince ſhe would not ſuffer them in her Kingdom. But *Henry* III. and *Henry* IV. two

Kings

Kings of *France*, what were they? The firſt of them was a ſworn Enemy to the *Proteſtants*, more a Monk than a King, and of the Council when the Plot was fram'd for the executing of that moſt abominable Deſign, the Maſſacree of thoſe of the Reformed Religion at *Paris*, and through all *France*, which was called the Maſſacree of St. *Bartholemew*. Did not *Henry* the IV. forſake Heaven for Earth, and his Religion for a Maſs, becauſe that ſettled the Crown on his Head, as he thought (Man purpoſes and God diſpoſes). *Henry* IV. having quitted what he ought to have preferred before all the Crowns in the World, and even to his own Life; proceeded afterwards in every thing like a good *Roman*, and took the quality of Eldeſt Son of the Church. Was he the happier for it? Were the *Jeſuits* the more loyal to him? Did he thereby eſcape the Stroke the Society had decreed him? Hiſtory teaches us the contrary, and that he was ſacrificed to their fury as well as *Henry* III. But God preſerved Queen *Elizabeth*, in ſpight of all the Attempts of the *Jeſuits* upon the Life of that Princeſs, and permitted them not to touch ſo much as her Garments. If any one ſay it is a ſlander wrongfully imputed to the Society, I muſt reply, that whoſoever doubts of the truth that I affirm, muſt have loſt his Senſes, or ſhut his Eyes at Noon-day not to ſee the Sun. If you deſire Witneſſes, I'll produce *Peter Barriere*, *John Chaſtel*, *Francis Ravaillac*, the *Jeſuits Gueret* and *Guignard*; in the Mouth of ſo many Witneſſes, who have Sealed their Depoſitions with their own Blood, this word muſt needs be true. And why then were the *Jeſuits* baniſhed, and why was the fourth Corner taken from their Caps? But for more certainty let us examine again our Witneſſes.

In the year 1593, *Peter Barriere*, commonly called *La Barre*, Native of *Orleans*, having made himſelf a *Gendarme*, had a deſire to kill the King, thinking to do God Service. He repairs to the City of *Melun* where the King was; but upon ſome notice given, he was by a token diſcover'd and ſtopt at the City-gate, he was carried to Priſon, and there was found about him a Knife in ſhape of a Bayonnete, deſtinated for the Stroke. He was Convicted and Con-

Condemn'd to be Executed; but before he dy'd, he confeſs'd, That being at *Lyons*, he conſulted four Monks, a *Carmelite*, a *Jacobin*, a *Capuchin*, and a *Jeſuit*, who failed not to confirm him in his deſign, and to keep it very ſecret. He came to *Paris*, and addreſs'd himſelf to the Pariſh-Prieſt of St. *Andrew* of Arts, having been informed that he was a factious man, and favourer of the League; to him he communicated his deſign; after he had well entertain'd him, he aſſur'd him that he ſhould obtain great Glory in Paradice; but he advis'd him before he went any further to confer with the Rector of the *Jeſuits*, with whom he might take more certain Reſolutions; this he did, and the ſaid Rector failed not likewiſe to aſſure him, that the reſolution he had taken was very holy, and that he ſhould be of good courage, confeſs himſelf, and obſerve his Eaſter; and then the good Father Rector carried him to his Chamber, and after he had inſtructed him, gave him his Benediction. On the morrow he was confeſs'd by another *Jeſuit*, and receiv'd the Sacrament. He communicated yet his deſign to a third *Jeſuit*, who was a great Preacher and Sider with the Rebellion againſt the King, and he found his deſign very holy, and very meritorious; upon which laſt approbation he bought the Knife that was found about him, which he had cauſed to be pointed for the purpoſe; and upon his deſign he follow'd the King as far as *Melun*, where he was taken. Notwithſtanding this ample Confeſſion, he was examin'd by his Judges ſomething ſtrictly, which I find not beſides the purpoſe to relate here. The Gentlemen of the Society of *Jeſus* muſt pardon me, if they pleaſe, if I here ſpeak truth. He was interrogated where he had learnt that New Divinity to Kill Kings; he anſwer'd, in Philoſophy. Being demanded if he had ſtudyed in the Colledge of the *Jeſuits*, he ſaid, Yes, under Father *Gueret*, with whom he had been two years and a half.

Being interrogated if he had not been in the Chamber of Meditations (into which the *Jeſuits* bring the greateſt Sinners, to ſhew them divers hideous Pictures of Devils in ſeveral ſhapes, under pretence of reducing them to a bet-

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ter Life, but indeed to make them waver in mind, and to incite them by ſuch Admoniſhments and Apparitions, to the performance of ſome great Enterprize ?) he ſaid he had been often in the ſaid Chamber of Meditations.

Being interrogated who it was had perſwaded him to kill the King ? he ſaid, he had heard in ſeveral places that it was to be held as a true Maxime, That it was lawful to kill the King, and that thoſe who ſaid ſo, call'd him Tyrant.

Being interrogated if ſuch diſcourſe was not ordinarily in the mouths of *Jeſuits* ? He ſaid he had heard them ſay, that it was lawful to kill the King, and that he was out of the Church, and that he ought not to be obey'd, nor look'd upon as a King, till he were abſolv'd by the *Pope*.

He perſiſted in this Depoſition before all the Chambers of the Parlement Aſſembled, and dy'd upon it, adding only whilſt he was upon the Rack, that there were two Prieſts, black men, whoſe Names he knew not, who were gone from *Lyons* upon the ſame deſign ; but that he was minded to be before them that he might have the Honour to himſelf ; and thereupon this miſerable Wretch expired.

You ſee well that this Confeſſion is of too great conſequence, to diſpenſe with not relating it.

The action of *John Chaſtel*, deſerves likewiſe to be placed here with ſome of its circumſtances, relating to my Subject, forbearing all the reſt, not to ſwell this Writing.

This ſame *Chaſtel* was Nineteen years old, brought up in the *Jeſuits* School. For the executing of his Deſign, he took the Field in the year 1594, the 27th of *December*. He follows the King in the *Louvre*, and ſo well takes his time, that he gets near him ; entring into his Chamber he ſtabb'd him in the mouth with a Knife, the King being in the midſt of the Princes and Lords that accompanyed him, and neither the King nor any of them perceiving him. This young Aſſaſſinator well inſtructed by his Maſters, let his Knife ſlip

gently to the ground, and impudently as if he had done nothing, went into the midst of the Croud. Presently all the Lords in the King's Company were surpriz'd, and knew not whom to lay hold on: but seeing that unknown Face, they seiz'd on him at all adventures. And he, forasmuch as he expected a Supream Degree of Glory in the *Jesuits* Paradice, presently confessed his Crime, even before he was examin'd before Justice; and for that he presently confess'd his Crime, he was condemn'd the twenty-ninth of the said Month of *December*. See here his Sentence, in which the *Jesuits*, may it not displease them, have their good share; and therefore I relate it here at length, for a proof of their pretended Loyalty.

'The Court, the Grand Chambers, and the Parlement Court for Criminal Causes, having seen the Criminal Process, begun by the Provost of the King's Palace, and afterwards compleated at the Request of the King's Solicitor, Plantiff and Accuser against *John Chastel* Native of *Paris*, Scholar, having taken the course of his Studies in the College of *Clermont*, Prisoner, in the Prisons of the Custody of the Parlement, by reason of a most execrable and horrid Parricide, attempted on the Person of the King; having also heard *John Gueret*, Priest, calling himself of the Congregation and Society of the Name of *Jesus*, dwelling at the said College, heretofore Teacher of the said *John Chastel*, *&c.* The said Court has Declared *John Chastel* Attainted and Convicted of the Crime of High-Treason of the first head, both against God and Man, by reason of a most wicked and most abominable Parricide, attempted on the Person of the King; for the reparation of which Crime, the said Court has Condemned, and does Condemn the said *John Chastel* to, *&c.*

'Order'd by the said Court, That the Priests and Scholars of the College of *Clermont*, and all others, calling themselves of the said Society, *AS CORRUPTERS OF YOUTH, AND OF THE PUBLICK REPOSE, AS ENEMIES OF*

'*THE*

'*THE KING, AND OF THE STATE*, Do 'within three days after the Signification of this preſent 'Sentence, depart out of *Paris*, and other Towns 'and Places where their Colledges are, and fifteen 'days after, out of the Kingdom; upon pain of be-'ing puniſh'd, if found after the ſaid time elaps'd, as 'Criminals and guilty of the ſaid Crime of High-'Treaſon. And the Goods as well Movables as Immo-'vables to them belonging, ſhall be employ'd to Pious 'Uſes, and diſtribution made of the ſame, in manner 'as the ſaid Court ſhall think fit. Moreover, all Sub-'jects of the King are prohibited to ſend any Scho-'lars to the Colledge of the ſaid Society out of the 'Kingdom, upon the ſaid pain of being reputed Cri-'minals, and guilty of High-Treaſon.

'*Order'd by the ſaid Court, That Extracts of theſe Pre-ſents*, &c.

But this is not all, the Tragedy is not yet ended. Maſter *John Guignard*, *Jeſuit*, muſt likewiſe act his part, who from Regent of the Colledge was made Biſhop of the Fields. For whilſt all theſe things were doing, the Court of Parlement deputed Commiſſaries to repair to the Colledge of *Clermont*; being there, they ſeized on divers Papers, and among others, on a Book, the proper Hand-writing of Maſter *John Guignard*, Prieſt and *Jeſuit*, the contents of which ſerv'd to prove that it was lawful to Aſſaſſinate King *Henry* III. and furniſh'd likewiſe new Inſtructions for the cauſing the Death of *Henry* IV. his Succeſſor.

i.e. Was Hang'd.

See there the Leſſon which *Jeſuits* give their Scholars; judge whether they can become better and more Loyal Subjects than their Maſters, and their Doctors. At the ſame time this Maſter of the Art of Aſſaſſinating Kings and Princes was ſeiz'd on, and his Proceſs made and perfected, and put in execution the ſeventeenth day of *January*, 1595.

Now Read his Sentence.

The Court, the Grand Chambers, and the Parliament-Court for Criminal Cauſes, having ſeen the criminal Proceſs made by one of the Counſellors of the ſame, at the requeſt of the King's Sollicitor General, againſt *John Guignard* Prieſt, Regent of the Colledge of *Clermont* in this City of *Paris*, Priſoner for having been apprehended with ſeveral Books, containing among other things, an Approbation of the moſt cruel and moſt inhumane Parricide of the late King, whom God abſolve, and an Inducement for the cauſing the death of the King now reigning; the ſaid Court having likewiſe ſeen the Examination and Confeſſion of the ſaid *Guignard*, the ſaid Book produc'd and known to be compoſed by him, and written with his own hand, and alſo the concluſion of the King's Sollicitor, the ſaid Court has declared, and does declare the ſaid *Guignard* attainted and convicted of the Crime of High Treaſon, for having compoſed and written the ſaid Books, containing ſeveral falſe and ſeditious means, for the proving that it was lawful to commit the ſaid Parricide on the perſon of *Henry* III. and is yet lawful to kill King *Henry* IV. now reigning: for the reparation of which Crime, the ſaid Court has condemned, and does condemn the ſaid *Guignard* to a honorary Mulct, to be ſtripped to his Shirt, to go with a Rope about his neck before the chief Gate of the City of *Paris*, and being there on his knees, holding in his hands a lighted Torch of Wax of the weight of two pound, to ſay and declare:

" How that wickedly, miſchievouſly, and againſt " Truth, he has written, That the late King was juſtly " kill'd by *James Clement*, and that if the King reign- " ing did not dye in the Wars, he ſhould alſo be cau- " ſed to dye; for which he repents, and asks pardon of " God, the King, and Juſtice. This done, he ſhall " be led and conducted to the * *Greve*, be " there hang'd and ſtrangled on a Gibbet, " which ſhall be there ſet up for that ef- " fect; after which his dead Body ſhall " be reduc'd and conſum'd to aſhes in a Fire which ſhall " be

* *The place of Execution ſo called at* Paris.

" be made at the foot of the ſaid Gibbet, and all his " Goods ſhall be declared an Acquiſition and Forfeiture " to the King, *&c.*

And on the tenth of the ſame month the Court gave another Sentence againſt *Peter Chaſtel*, Father to the Aſſaſſinator, and *John Gueret* Jeſuit-School-Maſter to *John Chaſtel*, by which Sentence the ſaid *Gueret* was confin'd to perpetual Baniſhment; and the ſaid *Peter Chaſtel*, the Father, fin'd two thouſand Crowns, baniſh'd for nine years, his Houſe to be demoliſh'd, and the place apply'd to the Publick, and no one to build there for the future; in which place, for a perpetual Memorial of the moſt wicked and moſt abominable Parricide, attempted on the perſon of the King, was to be placed and ſet up an eminent Pillar of Free Stone, with an Inſcription ſignifying the cauſe of the ſaid Demolition, and of the ſetting up of the ſaid Pillar. And accordingly it was done before one of the Palace-gates on the Change-bridge, where the ſaid houſe ſtood; and the Pillar remained there till the return of the *Jeſuits* into *France*, who could have no reſt, but mov'd every Stone to oblige the King to pull down this Mark of their Infamy and Diſloyalty; which at laſt they obtain'd, and in the place of it cauſed a Fountain to be erected, which is yet there to this day, and all the water that ſhall run from it, ſhall never be able to waſh off the foulneſs of the Crimes and Treacheries of the *Society of the Jeſuits*. But the Actions of *Barriere* and *Chaſtel* did but whiten the Wall, and the *Jeſuits* could have no reſt, till *Henry* the Great was ſacrificed to the fury of the Society, whoſe inclinations were ever Spaniſh. And at length they yet light on another Monſter, deteſtable and abominable enough to attempt upon the Life of that great King. That Execrable *Francis Ravaillac*, took upon him that Commiſſion, and at length acquitted himſelf of it, by giving him, as he was in his Coach, two ſtabs with a Knife; which ſatisfi'd the expectation of the whole Society, that was, as it were, in travel till *Ravillac* deliver'd

deliver'd it from its long Troubles and Diſquiets. It brought forth this Monſter with a Knife in his hand, ſtain'd with the Bloud of a Heroe, who was the Terrour of the *Spaniards*, and did not readily enough ſatisfie the deſire of the *Jeſuits*.

What avail'd this Prince his embracing Popery? It was but to poſt himſelf to his Grave, and to yield himſelf the more into the hands, and to the diſcretion of thoſe Executioners, giving them the means to execute their abominable Deſign with more eaſe. Who doubts, but that the *Jeſuits* did incite *Ravaillac* to perpetrate the Action? The Writings of their Maſter *Guignard* do teſtifie it; for ſays he, *If he cannot be depoſed without War, let War be made againſt him; and if there is no doing of it by War, let him be put to death, or let him be murder'd.* Furthermore, whilſt *Ravaillac* was Priſoner in *Raiſhouſe*, where he was guarded with ſo great negligence, and ſo little care, that every one might ſpeak with him, a *Jeſuit* accoſted him in theſe words: *Friend, have a care of accuſing honeſt men.* Theſe honeſt men were the *Jeſuits*, who in truth are very honeſt men! 'Tis true, *Mezerai* a French Hiſtorian, and a Papiſt, for fear of running the ſame Risk with him whoſe Hiſtory he writes, through conſideration, calls him not a *Jeſuit*, but a Religious, which may very well be applied to a *Jeſuit*. But all *Paris* knows well enough that this *Mezerai*'s Religious was a *Jeſuit*: be therefore perſwaded, that if the *Jeſuits* had had no part in the Cake, they would never have gone to invoke this new Saint their Friend in Priſon.

Hitherto I could only ſpeak tranſiently as to the Murder of King *Henry* III. foraſmuch as *James Clement* who acted it was kill'd on the place by the Guards, and not a Word could be got from him towards the Diſcovery of the Counſellors to that Attempt. But in proceſs of time the Death of *Henry* IV. uſher'd in Lights, which had not yet been given by the Papers of the foreſaid Maſter *John Guignard*: And thereby the Truth was ratified, which before was believed only by Conjecture, namely,

That

That the *Jesuits* had been the Authors of the Assassinating of *Henry* III. and that whole Writing sufficiently certifies us, that *James Clement* who did but execute, had been taught by the Jesuits to kill Kings; he had studied at their Colledge, and afterwards made himself a *Jacobin*; and because he could not speak himself at his death, *Guignard* does it for him. 'The cruel *Nero* '(speaking of *Henry* III.) has been kill'd by a * *Clement*, and the feigned Monk by the 'Hand of a true Monk; the Heroick Act 'atchiev'd by *James Clement*, as a GIFT OF THE HOLY GHOST, as our Divines call it, is justly 'commended by the Prior of the *Jacobins*, a Confessor 'and a Martyr; and the Crown of *France* ought to be 'translated into another Family than that of *Bourbon*; 'and he of *Bearn*, who is now converted to the Catho-'lick Faith, will be treated more gently than he deserves, 'if he have a Monachal Crown given him in some Con-'vent well reform'd, there to do Penance for the many 'Evils he has done to *France*, and also to thank God for 'having been so gracious to him, as to own him before 'his Death; and if he cannot be deposed without War, 'let War be made against him; and if there is no doing 'of it by War, let him be put to death.

* One that's Mercifal.

And now we have enough, and need no more, towards knowing that the Jesuits have been the Authors and Advisers of the Murder of *Henry* III. by *Clement*, and of *Henry* IV. by *Barriere*, *Chastel*, and at last *Ravaillac*. But why, will some say, do the Jesuits cause to be assassinated Princes who are *Roman Catholicks*? Is it because they are afraid of their turning *Huguenots*? No: *Henry* III. was an Enemy to the *Huguenots*; and *Henry* IV. had renounc'd their Religion and Faith; first with his Mouth, God permitted him to be struck on the Mouth by *John Chastel*; and afterwards in his Heart, and there *Ravaillac* struck him.

It was not then out of any fear the Society had of their turning; but it was for that those Princes would not, so readily as the *Jesuits* desired, do all the Evil they sollicited

ſollicited againſt the *Proteſtants* of *France*: As for inſtance, *Henry* IV. revoked the Edict of *Nantes*, which he had but juſt granted for the Repoſe of his Kingdom, and the Liberty of Conſcience. Now the Spirit of the Society being all of a fire, and quick in Buſineſs, cauſes it to meaſure the Time for the executing of its Will, by the Ell of its Impatience, which is very ſhort: They have their Aim in all they do: when they cauſe a King to be aſſaſſinated, 'tis in hopes that during the Minority of the Succeſſour they ſhall the better accompliſh their Deſign.

What *Roman Catholick* will ever believe that the *Jeſuits* were effectually the Cauſe of the Death of *Mary Stuart* Queen of *Scotland*, though ſhe was a moſt zealous *Catholick*, and the Hopes of all thoſe of that Communion in *England*? It is however a Truth as clear as the Day, of which I could wiſh her Deſcendants were well perſwaded; ſome, for certain, would not have ſo much eſteem for the Society as they have. They are dangerous Counſellors, like thoſe little falſe Lights which appear in the Night, and often guide the Traveller to a diſmal End; but Time and Experience do often render us wiſe to our Coſts, as that poor Princeſs found, though when it was too late. She was confin'd for eighteen or nineteen Years, and as ſhe was younger than Queen *Elizabeth*, expected her Deliverance by the Death of that Queen. She paſs'd her Life in her Detention in the beſt manner ſhe could, and the greateſt part of her Time in Devotion; for ſhe was very zealous and paſſionate for her Religion, it may be too violently. Exceſs is not always to be approved, and eſpecially in matter of Religion, becauſe commonly it leads us to Superſtition, or to Violence. But every one ſhall bear his own Burthen.

I ſhall relate here, out of the Hiſtory of *Mary Stuart*, only what may be ſerviceable to our Subject. In the Year 1582. Father *Henry Saumier*, a *Jeſuit*, you need not doubt, well vers'd and ſubtil in Fraud, and who might be ſingl'd out on that account from the whole Order, was diſputed

diſputed into *England* as Ambaſſadour Extraordinary from the whole Society. The better to act his part, he metamorphos'd himſelf into an Officer, being fortify'd with fair and good Inſtructions, for the endeavouring to excite Troubles in *England*, where he made himſelf known only to *C. A. R.* Lords. Queen *Mary* not being ſo ſtrictly guarded, but that ſhe might be ſeen by thoſe who had any acquaintance in the place where She was, this Jeſuit by his addreſs purchas'd the means to inſinuate himſelf into her Preſence, at which time he gave her to underſtand, how that he and thoſe of his Order, were treating under-hand with all Roman Catholick Princes, as well for the re-eſtabliſhing of the Catholick Religion in *England*, as for her Liberty, and conjur'd Her, by all manner of intreaties and perſwaſions poſſible, to be of Intelligence with them, and diſpoſe all Her faithful Subjects and Servants for the accompliſhment of ſo great a deſign, feeding her with fair promiſes for her Liberty, and to ſet her on the Engliſh Throne. But, as I have ſaid, the Jeſuits having two Souls, whilſt they were endeavouring to perſwade the poor impriſon'd Queen to believe them, they were likewiſe negotiating another deſign with the ſaid *R. C.* Lords, for bringing to the Throne a Catholick Prince of the Houſe of *Auſtrich*, more powerful than the Queen, to execute their deſign, by which means they would have excluded that Princeſs and her Son, the lawful Heir of the three Kingdoms; for they remonſtrated to thoſe Lords, that ſhe was too weak to expect any Recruit on her ſide. In the mean while the Queen had no notice of all this Treachery, and of Father *Saumier*'s deſign, who did not ſhew his Memorials and Inſtructions: but inaſmuch as we lightly believe what we deſire, ſhe conſented to the Propoſition of the Jeſuits, tho' with a great deal of repugnancy, becauſe ſhe well foreſaw the danger ſhe ſhould incur, if the matter were diſcover'd: but when the bold and ſubtle Ambaſſadour ſaw that Queen *Mary* was timerous and wavering in her reſolution, he had the raſhneſs to tell her, That if ſhe would not conſent to it, he knew the means how to deprive both her and her Son of the Kingdom of *England*, and that his Inſtructions imported, *Quod ſi molleſſa fuiſſet, nec illa nec filius ejus regnarent.*

So that ſhe muſt of neceſſity acquieſce in it, and commit her ſelf to the conduct of that deceitful Spirit, which led her to a precipice, without any advantage deſign'd for her, inaſmuch

as he intended, as I ſaid before, to ſet another Prince in her place. Thoſe of the Family of *Guiſe*, who were near Relations to Queen *Mary*, knowing nothing of what was negotiating under-hand in favour of another, took the Ball as at a fair bound, and thought they had good play, good money from the hands of the Society, and confided wholly in them. But the Jeſuits were too cunning for them, and that the *Guiſes* might not fall on their backs, the Society cut them out buſineſs in *France*, where they had ſo many affairs on their arms, that they had no leiſure to think on thoſe of their Couſin; and then did Queen *Mary* know too late that ſhe was deceiv'd.

For the Jeſuits practices were diſcover'd, and thoſe hidden flames began to break out, there was a confuſion among the chief Actors, who had not yet declar'd themſelves openly for want of a Head. Queen *Elizabeth*, who was upon her guard, had notice given her by her friends, that there was ſome great deſign on foot againſt her life; ſeveral were laid hold on, and upon their own declarations and acknowledgments condemn'd to death: but foraſmuch as all thoſe who were to be of the Faction were not informed, nor inſtructed concerning the Secret of the Jeſuits, ſeeing the whole affair was managed in Queen *Mary*'s Name, ſeveral Criminals confeſs'd before they dy'd, that the deſign againſt the life of the Queen Regent, was formed to no other purpoſe than to ſet the impriſon'd Queen on the Throne; ſo the Mine being laid open, and the buſineſs diſcover'd, the Father Jeſuit took to his heels; he needed not be bid to retire with all ſpeed; he left a great many miſerable Wretches, who were afterwards executed; and the Roman Catholicks, who before his coming liv'd in peace and quietneſs within the Kingdom, were obliged upon this matter to depart out of it in all haſte; and the poor Queen of *Scotland* was one of the unfortunate number, for Queen *Elizabeth* referred the affair to the handling of a Parliament, who adjudged her to death. All things concurr'd for her misfortune, for the only Prince that could ſave her, was *Henry* III. King of *France*. He alſo ſent *Monſieur de Bellievre*, as Ambaſſadour Extraordinary to the Queen of *England*, with very ample Inſtructions to ſolicit for the life of the impriſon'd Queen, which he did before the people. But the ſaid Ambaſſadour had other quite contrary Orders writ by the very Hand of the King his Maſter, to exhort

Queen

Queen *Elizabeth* in private, to cauſe that common Enemy of their Perſons and Kingdoms to be beheaded. The King was forc'd to do thus, for fear leſt if *Mary Stuart* Heireſs to *Elizabeth*, and younger than ſhe, ſhould come to ſucceed her, the *Guiſes* her Relations who governed her abſolutely, and who by the great number of their Creatures through the Kingdom made his Crown totter, ſhould yet do it a great deal more when ſtrengthned with the Power of *England*, *Scotland*, and *Ireland*; and at length make King *Henry* a ſecond *Chilperick*. This manner of proceeding ſeems a little ſtrange, it is, as we commonly ſay, to carry fire in one hand, and water in t'other. The thing however is true; and I am apt to think none can take offence at it, ſeeing *du Maurier* certifies it in the Preface to his Memorials, printed at *Paris* with the King's Licence. I leave the Reader to make thereupon what reflections he pleaſes, the action is not generally approved, and is a piece of *Machiavel*'s ſly Policy, which a Proteſtant Prince would not practiſe, I am perſwaded, and that ſhould he have done it, he would have been a mark for the whole Jeſuit-Society to ſhoot at, tho' thoſe good Fathers do things an hundred times worſe; but the Gentlemen are of the number of thoſe of whom the Goſpel ſpeaks, who ſee the mote in another mans eye, but perceive not the beam in their own eye. They accuſe the Church of *England* of Diſloyalty, becauſe a Party of Rebels took away the Life of King *Charles* the Firſt, but perceive not that the Parliaments Army was compos'd of people got together, and of a great many Papiſts. And that good Prince complains of it himſelf in one of his Declarations, where he ſays, *That a great number of the Popiſh Religion had been receiv'd into the Rebels Army againſt Us; others have been ſeduc'd becauſe of Our refuſing to entertain them in Our Service before, as it appears by ſeveral Priſoners that have been examin'd, of which we have taken twenty or thirty at a time all out of one Troop, or Company.*

I ſhall not amplifie upon it, I have ſaid enough to ſhew the falſhood of the Spirit of the Society, which never ſpeaks that that's true. I ask them, Was it the Church of *England* that put the King to death? No, but the Army of the Rebels made up for the moſt part of Papiſts, as we have it from the King himſelf. I can ſee nothing can be replied to this.

I think now I have ſufficiently given ſatisfaction as to the firſt Head of this Writing, and that I have ſhewn you, and cauſed you in a manner to touch with your Finger, the Spirit of that Society, diſloyal to Soveraigns through their Treachery and Treaſon, not only to Proteſtant Princes, whom they qualify with the Name of Hereticks, but even to their own proper and lawful Prince moſt Chriſtian, no Heretick, but a Perſecutor even of thoſe whom they call Hereticks. *Henry* III. ſaid one day, that if there wanted no more than one Fagot to burn the laſt *Hugonot*, he would give that with a great deal of joy, and would ſet fire to it himſelf.

So that I do not comprehend, nor a great many others beſides me, how a Prince, of whatſoever Religion he be, can truſt Jeſuits, and make ſuch mutinous Spirits their Favourites, their Counſellors, their Confeſſors, and oftentimes their Guardians and Maſters. They are bloody Counſellors and Maſters, who have but two Remedies, Fire or Steel; and with them venture at all; as well on the Body of a King, of a Prince, or Princeſs, as on that of a private man, or of the loweſt among men; all grand Exploits and Enterpriſes of this nature, are only for them. They are not then guided by the Holy Spirit of *Shaftsbury*, as they intimate in their new Teſt, but by the Holy Spirit of the Pope, and that of their great Prophet *Loyola*, who is the Spirit of the Prince of Darkneſs, a Murtherer from the beginning. To imagine (as do their Superſtitious) that they are more zealous for God than for their Prince, is an Error, the courſe of their Lives, and their Doctrine ſufficiently preach to us the contrary. To fear God, and honour the King, are Precepts that go hand in hand, and are ſcarce to be ſeparated. We have ſeen in what manner they honour the King, and 'tis certain, that if they had the fear of God, they would be loyal to their Prince; but not having the one, they eaſily diſcharge themſelves of the other. 'Tis agreed on, that to fear God, is to love him with all ones heart, with all ones Soul, and with all ones Mind; in a word, to be devoted to him, and to do nothing that may diſpleaſe him, to keep his Commandments, and neither to teach nor believe any other Doctrine than that he has left and commanded us: but the Jeſuits are far from it; and were St. *Paul* yet alive, who is againſt them in a great many places, he might reaſonably ſuſpect them.

Theſe

These new Doctors teach, that by the Commandment of loving God, one is not oblig'd to do any act of love towards God, nor constrained thereby, exactly to observe his Commandments; that we are not so much commanded to love God, as not to hate him. You will find it in the Book of *Antony Sirmon* Jesuit, in his defence of Vertue, Treat. 2. Sect. 1. Ch. 2 and 3. Where he declares his Opinion by way of Interrogatory. Would he sin against this Precept of loving God, who never should exercise the act internally? He Answers, I dare my self, neither affirm, nor deny it. St. *Thomas* seems to answer no, and to be content, that for the avoiding of Damnation, we at no time do *any thing contrary* to Sacred Dilection, tho' we never in our Lives had the formal act of it.

And in the very same place, *p.* 9. he says further, that all the question is to know whether or no, besides the said Commandments of the Law, we are oblig'd upon pain of Eternal Damnation to keep the two other, to love God, and our Neighbour as our selves; on which seems to depend the whole Law, and the Prophets also. I have answer'd that St. *Thomas* seems to say no.

And *p.* 21. the said Jesuit says, that to love God actually and not continually, is the property of those that are perfect on Earth, who strive, following the Counsel that is given them, to advance as far as they are able in Sacred Dilection, and because they are not able to do it incessantly, it is much if they do it from time to time, tho' it were but once in their Life (that is that they did love God) that would go even beyond the Precept taken in rigor.

And yet again, *p.* 16. 19. and 24. God commanding us to love him, is contented that we obey him in his other Commandments; for had God said, I will destroy you, whatever obedience you yield me, if moreover you are not mine with your whole heart. Would this Motive in your Opinion have been proportionate to the end that God ought, and could have? No, his meaning is then, that we love him, in doing his will, (that is to say Externally) as if we loved him with affection, and in the same manner, as if we were carried to it by the Motive of Charity and Love. If this happen really, so much the better, if not, we may notwithstanding in all rigor be reckon'd obedient to the Commandment of loving God, if we do his Works:

Works: See then the bounty of God! We are not so much commanded to love him, as not to hate him.

This Jesuit is not the only man of that Opinion, consult *Lamy*, *Tom.* 5. *Disp.* 29. *Sect.* 2. There that Impostor tells you, that the love of God is not commanded, but Counsel'd us.

The Jesuite *Filitius* assures, that a man fallen into Sin, is not oblig'd to repent immediately, and ask God pardon, tho' it be in his will, because it is a thing may be done at any time, tho' within a year after, and that it is probable, that it is sufficient to do it once in seven years, or in five years, to testify some contrition or repentance for the Sin, *Tom.* 2.

He that does Evil out of custom, sins not against God, because he does it not out of a design premeditated in his mind, says *Layman*, *Lib.* 1. *Tr.* 1. *C.* 3.

And at the same Anvil was Forged that Thesis which the Jesuits maintain'd against the Bishop of *Ypres*, *T.* 2. *Ar.* 8. where those of the Society uphold, that the fear of the Torments of Hell, without having any love for God, is a sufficient disposition for the Sacrament of Penitence.

But that it may not be objected against me, that it is only a Thesis I have mention'd, which only serves as matter for dispute, *Lamy* holds you it in his 8. *Tom. Disp.* 3. *Sect.* 1. that to get remission of ones Sins, it suffices to be only sorry, out of the fear one has of Corporal punishment for Sin; and the reason of all these Errors and false Doctrines, the Jesuit *Petrus Micha de Sauroma* tells it you in his Spiritual Expedition of the Society of Jesus, *Lib.* 5. *C.* 7. That a man before his death, has no need of receiving from God Remission of his Sins; if so be he have a true desire of mending, in case God continue him alive, for as much as he can obtain it at the mouth of a Priest, by his Absolution.

After all this you will grant me, that for Persons who are willing to pass for such who are of the Fellowship of Jesus, they have profited very little by the Lessons of that Divine Jesus, and that they have cruelly perverted his Doctrine. But this is the Spirit of the Devils that follow'd him, to render his Doctrine suspected, and afterwards to pervert into Poison and Superstition, the most pure and holy Instructions of that great Doctor and Saviour of our Souls.

And

And of this Spirit, was generated that of the Society of Jeſuits, a Spirit full of Error and Lyes; which attacks even the means contriv'd by Gods mercy, for the ſatisfying of his Juſtice, by Controling the death of Jeſus Chriſt, and the ſanctity of his Perſon. *Lamy* maintains, that Jeſus Chriſt could have taken his Birth in a Body without Sins, and have let his humane Nature dwell there, or have taken upon him a humane Nature, without any ſence of feeling.

Moreover, the ſaid *Lamy* ſays further, that the Son of God could have taken upon him a humane Nature void of reaſon, nay, even the ſtupid Nature of a Beaſt. *Am. To. 6. Diſp. 24. Sect. 4.*

But ſee here ſomthing more dreadful, and more abominable, utter'd by the ſaid Jeſuit. That Jeſus Chriſt taking our human Nature upon him, could have taken therewithal ſome corrupt diſpoſition of man, and in caſe that he ſhould in ſuch a Body have committed ſome Sin, he could have ſtript himſelf of that corrupt Nature, and have again cloath'd himſelf with another more pure, with which he might likewiſe have ſatisfy'd for that former Nature, of which he ſhould have been ſtript. *Tom. 6. Diſ. 6. §. 2.*

He goes on, and ſays that it is no abſurdity to ſay that Chriſt by the Communication and Conjunction of humane Nature could have been capable of Sinning, *Multi inter quos Vaſquez*, Diſp. 61. C. ult. *non reputant abſurdum Verbum per communicationem thiomatum denominari peccabile.*

Nay, the ſaid Jeſuit advances yet a great deal further *Tom. 6. Diſ. 6. n. 17.* ſaying, That Chriſt dying could (a thing impoſſible) have given himſelf his Death, which would have been as meritorious as the ſatisfaction which he took upon him.

O horrid Doctrine, that the very Devils never dar'd utter! a man that hears it muſt tremble at it, it is enough to make every hair on his head ſtand bolt upright. Is it poſſible to find ſuch Monſters upon Earth, who dare beſides call themſelves of the Fellowſhip of Jeſus! We do not find that *Julian* the Apoſtate, the declar'd Enemy of Jeſus Chriſt, and the Scourge of Chriſtians, did ever utter words ſo Blaſphemous as thoſe. But they are from the Spirit of the Society, not from that of Chriſtianity. For my part, I believe now, that the Etimology of the name of Jeſuit is taken from the Name of Jeſus, in the

ſame

ſame manner as that of the Deiſts from *Deus*, and that both of them ſignifie the ſame thing, that is to ſay, that they are Enemies to the Name they are derived of.

In truth, thoſe that make ſuch Doctors the Directors of their Conſciences, and their Comforters at the hour of their death, are much to be lamented, and we ought to deplorate their ſad Lot. I exhort them to examine ſomething more nearly than they have hitherto done the Spirit of that Society, before they give credit to it, or put confidence in it; and to follow the advice of St. *Paul*, *To prove the Spirits*, to know *whether they are of God*; and then they will find, as a great many wiſe Roman Catholicks have done, that the Spirit of that Society is a deceitful Spirit, full of Cheats and falſe Doctrine, which, like a broken reed, will pierce the hand of him that ſhall lean on it, and lead you to Atheiſm, at leaſt to a Superſtition and Idolatry, as groſs as was once that of the Egyptians, who worſhip'd Beaſts, and the Herbs of their Gardens. The Jeſuits would have you do as much. I would not that you ſhould take it upon my word, but from themſelves, behold then what they teach.

An Image ought to be honoured with the ſame honour with which one would honour him that is repreſented by it; and not only Images may be worſhipped, but likewiſe every Creature, even thoſe that are without Reaſon and void of Life, in as much as they repreſent to us God who created them; and the Relicks of a Saint may be worſhipped under the form of a little Worm. *Thomas*, *par.* 3. *q.* 25. *Vaſquez*, *lib.* 3. of Adoration, *Diſp.* 1. *cap.* 2. *Diſp.* 3. *cap. ſſ. S.* 113, 114.

What may be concluded from thence, but that according to their Suppoſition one may adore Worms, Toads, Serpents, Crocodiles, and all kind of Creatures, even the inanimate and void of life, as the Onions and Coleworts in your Gardens; and you ſee your ſelves Companions with the Idolaters of *Egypt*, who adored all thoſe things. But I find the condition of thoſe that practiſe the Doctrine of the Jeſuits worſe than was that of the Egyptians; for thoſe poor people, as blind as they were, knew however what they worſhipped, but the Papiſts know not what they worſhip; for ſhould Tranſubſtantiation be as true as it is falſe, you know not what you worſhip, for very often you think you worſhip Chriſt at Maſs, when you worſhip only a Wafer, if the Jeſuits do what they permit. They maintain,

That

That it is lawful in the action of the Sacrament to uſe diſſimulation, and equivocating for ſome great reaſon that one might have, for inſtance to make only a ſhew of Conſecrating by pronouncing the words without the intention. *Eſcobar* in his Morals of Divinity, *Tom.* 1. *lib.* 1. *cap.* 7.

All the World knows, that the Maſs is the moſt conſiderable piece of the whole Roman Religion; that it is with them a great Myſtery, yea ſo great and profound, that the moſt Learned cannot fathom it, and that almoſt all the Religion is made to conſiſt in hearing *Maſſe:* and it is for this Maſs, that at this very time they do in *France* hang, cut, perſecute, ſend ſo many to the Gallies, others to *America* to be drown'd, as if there were not water enough in *France*, or as if the puniſhment were too mild to die in ones own Country without having ſuffer'd.

And yet the Jeſuits ſpeak of this Maſs in terms of ſo little reſpect for the grandeur of ſo great a Myſtery in the Roman Religion, that I know not what to ſay to it: I ſhall however give you here a recital of them, to ſhew you how they corrupt the moſt Sacred and moſt exalted things in their Religion. A man, ſay they, who goes to Maſs with a deſign only of ſeeing there a woman that he covets, but for whom he ſhould not have come thither, does ſatisfie the Commandment of the Church, to hear Maſs, tho' notwithſtanding he has not the intention to ſatisfie the ſaid Commandment. 'Tis the opinion of *Suarez*, *Navarrus*, Father *Pagunde*, and *Maſcarenhas*, all Jeſuits, in a Book of the laſt printed at *Paris* by *Cramoiſi*, *An.* 1656. *Treatiſe* 5. *n.* 518. The Jeſuit *Azor* in his Moral Inſtitutions, *Lib.* 7. *c.* 7. ſays, That a man may hear Maſs, and commit a ſin at the ſame time, and yet ſatisfie the Commandment of the Church. A man who goes to Maſs to ſee ſome woman, or to ſatisfie his vain curioſity, provided he be preſent at the Offering, does ſatisfie the Commandment, ſays the Jeſuit *Tambourin* in his fourth Decalogue, *Cap.* 2. *Filitius*, *Bauni*, and others, ſay as much. But the Jeſuit *Sanchez* goes yet further, and ſets the laſt hand to it: he ſays, That he who hears Maſs out of contempt, does ſatisfie the Commandment; nay, even he who hears it with a deſign not to ſatisfie the Commandment. And the Jeſuit *Conninx* maintains, That to ſatisfie the Commandment of the Church, one is not always obliged to have an inward devotion at Divine Service. *Conn. de Sacr. q.* 83. *A.* 6.

Seeing I am got into the Church, give me leave to entertain you with the Doctrine of a certain Jeſuit upon this Chapter.

The Jeſuit *Eſcobar* in his *Mor. Theol. Tom.* 1. *lib.* 1. *Sect.* 11. *cap.* 7. ſays, That 'tis no ſin to uſe diſſimulation in a contract of Marriage, and to equivocate in the face of the Church, when one is compell'd to it out of ſome fear. And ſo ſays *Sanchez de Matrim. Lib.* 4. *diſp.* 16. And yet we all know, that Marriage is one of the ſeven Sacraments of the Roman Church; but ſince fraud may be us'd in a Sacrament, I do not find that the Jeſuit *Sa* is much to blame when he ſays, That a Preacher may lye freely in his Sermon, and even in points of Doctrine when they are of ſmall conſequence. Divers do believe (as that Jeſuit aſſures) that it is no ſin.

And ſo I have ſaid enough to ſhew to all the World the little Veneration, and the Diſloyalty of the Jeſuits towards the true God, Creator of Heaven and Earth, and towards Jeſus, of whoſe Fellowſhip they boaſt themſelves to be. After which I think it is eaſie to conclude what they are, and that the Spirit of that Society is clear oppoſite to the Spirit of God, teaching an erroneous Doctrine, which leads to eternal perdition. God has expreſly forbidden the repairing to Deviners and Wizards, and ſuch as had familiar Spirits, and it is his expreſs Will that ſuch kind of people ſhould be burnt. But on the contrary, the Jeſuits teach that they may be conſulted, and call them Savers. The Doctor *Tambourin* ſays, that one may have recourſe to Wizards to be delivered from ſome Charm, when one is aſſured that they can deliver one from it, whether by a new Charm, or otherwiſe. And in another place the ſaid Favourer of Wizards, that he may not be alone, alledges us *Sanchez*, who ſays, that it may not be called Superſtition, when by words of the Scripture, taken out of the Book of Pſalms, or of ſome Prayers one is healed that is ſick, or when by ſome touching or the pronouncing of words incurable diſeaſes are remedied. Such men they call *Salvatores*, that is to ſay, Savers.

But let us come to our Neighbour, and I ſhall ſhew you their hatred and diſloyalty towards him: the Spirit of that Society inſpiring them only with Love and Charity for themſelves, all others are deſpiſed by them. The Lord Jeſus wills us to love our Neighbour as our ſelves, and ſays that is the ſecond and great Commandment; the Jeſuits ſay it is not to be done, and

that

that one is not obliged to love ones Neighbour, by any inward action or operation, *Thomas* 2. *q.* 26. *a.* 28. *Suarez. C.* 5. *d.* 1. *L.* 4. *n.* 4.

I repeat it once again, that a man muſt be a Jeſuit or a Devil, to dare formally to oppoſe the Law of God; yet they will have Prieſts Confeſſors abſolve thoſe who ſhall countervene the Law of God, maintaining that Abſolution ought not to be refus'd or defer'd, to him who has made a habit of a mortal Sin againſt the Law of God, the Law of Nature, and that of the Church, tho' there be not obſerved in the Perſon Confeſſing, any hopes of amendment for his Converſion. Conſult upon this the moral Divinity of the Jeſuit *Bauni*, *par.* 1. *Treatiſe* 4. *of Penitence q.* 22. *p.* 100. *Sancius in Selectis Diſp.* 10. *N.* 16. *Diana Treat.* 16.

The Jeſuits having thus in general taught Rebellion againſt the Law of God, for fear their Diſciples ſhould not well apprehend it, do by Retail give a Commentary of their own Doctrine upon every point of the ſaid Law, the better to imprint it in the minds of their Devouts; they begin with the duty which Children owe to their Parents, which conſiſts in a very little matter, or to ſpeak better, in diſobedience; ſeeing according to them, a Child may wiſh, and even long for the death of his Parents, nay, and rejoyce too when it happens; upon the ſole conſideration of inheriting their wealth. *Deſcaltilius lib.* 2. *To.* 2. *Diſp.* 12.

A Son in his Fathers Houſe may demand Wages for the ſervice he does, and in caſe of denial, with a good Conſcience take it ſecretly. *Eſcobar* the Jeſuit ſays it, and maintains it in his Moral Divinity, *Tr.* 3. *exa.* 9. and which is more, authoris'd by the Society of Jeſus, and in the practice of the Doctors of the ſaid Society. *Tr.* 1. *Exa.* 9. *C.* 4.

A Daughter may marry her ſelf to a man, though not deſerving her, againſt the will of her Parents, even before ſhe attain to be of Age; *Tambourin Decal. lib.* 5. *C.* 2. *Sect.* 3. And according to *Sanchez*, a Daughter when ſhe has taken Counſel to run away from her Fathers Houſe, to go to be marry'd, does in no wiſe injure Paternal Authority, *Mora.* 12. *de impediment. raptus. p.* 712. After what we have related, I know not how it comes that there ſhould be found Parents ſo void of underſtanding, as to ſend their Children to the Colledge of theſe Doctors, and

to their Doctrine, seeing there is there such good precepts given Youth, and so exact Paraphrasing on the Commandment of Honoring Father and Mother; this is the Spirit of that Society. But let us not tarry in so wicked a way, as the Jesuits put us in.

The preservation of the Life of ones Neighbour, is one of the principal Duties between man and man, and God will have this Charity likewise extend it self to ones Neighbour's Beast. This is that which is comprehended in general in the Commandment, *Thou shalt not kill:* but the Spirit of that Society dictates to us far the contrary; that tells us formally that we may kill, as you shall see by and by. The Jesuit *Becanus* is the first who presents himself unto us, with his Sword in one hand, and the point of Honour in the other; and crys out aloud, that one may kill a man, to prevent him from giving a box on the ear, or blows with a stick. *Beca. Sum. par.* 3. *tra.* 2. *C.* 64. *de homic. q.* 8. But this furious man comes not alone, he is follow'd by a great number of his murthering Comrades, who come to second him. I see appear at the head of this Troop *Escobar*, *Reginaldus*, *Toletus*, *Amicus*, *Lessius*, *Molina*, and several others: but among this Squadron, without pity or quarter, the Jesuit *Molina* makes a great stir, and seems to be the most wicked, and the most resolute. Let us see them every one push with his Sword, one after another, that we may know what they are capable of. Behold here one who advances, and says, that one may kill a man that injures one, speaking to one what is false, when one cannot otherwise defend ones self. This is *Escobar* in his Moral Divinity, *Tr.* 1. *Exam.* 7. *C.* 3 *praxis. Reginaldus l.* 2. *C.* 5 *n.* 60 *Toletus Instruc. Sacerd. L.* 5. *C.* 6. *Amicus Tom.* 5. *de Justicia & Jure Disp.* 36. *S.* 4. and the reason is this, says *Reginaldus*, because if such things are permitted for the preservation of our Goods, how much more are they so for our Honour. For, as the Wise man says, a good Name is much better than Riches.

The Jesuit *Lessius* says, That one may kill a Person, when, through his false accusation before Justice, one is in danger of losing ones Life. *Lessius de just. & jure lib.* 2. *C.* 9.

But here's the man that seems to be the most wicked, let us make room for him, to avoid the effects of his anger; 'tis the Jesuit *Molina*, who crys out, That if a man of Reputation and

Honour

Honour be attack'd by another, although he may avoid the Conflict by his flight, yet if he believes his Reputation will receive ſome taint, he may then ſtand to him that attacks him, and kill him if he can, *de Juſtic & jure. T.* 3. *D.* 13. What will he have elſe? When he who is purſued is a Perſon neceſſary to the Commonwealth, to the Church, or to a mans own Family, that then in that caſe he is obliged under pain of mortal Sin to kill the Agreſſor. *Mo. Diſ.* 14. But behold another ſhot of this man inrag'd, that flyes far, for he will have it, That one may kill a man who has only the will or the deſign to attack one, tho' he have not yet done it, *Mol. To.* 4. *Tra.* 3. *D.* 17.

Laſtly, in his utmoſt deſparation, he conſents that one may kill a man that ſhould have the will to reveal to Juſtice a ſecret Crime that one ſhould have committed, if by his accuſation one ſhould be in danger of being puniſhed with death. *Mol. ibid. n.* 39. *p.* 12.

Who would have ſaid, to ſee a Jeſuit with his cold meen and his broad Hat, that he had been ſuch a wicked fellow? they are no Cullys, they can draw their Swords, eſpecially when 'tis for the Society's intereſt, then no Weapon comes amiſs, no not Poiſon it ſelf, when 'tis the Spirit of that Society. I have often asked where the Jeſuites were, when the *Jews* came to take Jeſus, and St. *Peter* was obliged to ſtrike with the Sword. They muſt neceſſarily at that moment have been diſtant from the Company of Jeſus, for elſe certainly *Malchus* would not have been quit for one Ear, by the bloody humour I ſee them of now. I did always think that a Church-man, an Eccleſiaſtick, was a quiet man, and a ſearcher of Peace; patient to ſupport injuries, and the wrong that might be done him; but the Jeſuit *Lamy* will have him uſe the Sword, not when his Maſter is attack'd, but his Honour. It is lawful, ſays he, for an Eccleſiaſtical Perſon, or a Religious, to defend his Honour, which conſiſts in his Knowledge, and in his Vertue, by the death of him that attacks it, either by word, or ill report. Yea, ſays a certain Father of that Society, a Religious ſeems obliged by the Law of Charity to defend that Honour by the death of him that defames it, if by the diſparaging of his good name, the whole Religion be defamed. *Amicus Jeſ. Tom.* 5. *Diſp.* 36.

The Society has been willing to do ſomething in the favour of the Gentry, in acknowledgment of the reception given them every

every where by Great Men. For you alwaies find the Jesuits grafted in the Courts of Kings and Princes, and at the elbows of Great Lords. You shall never see them in any poor Cottage, there's nothing to be gotten; and therefore they have made this Article in favour of Gentlemen. If a Gentleman give a Peasant a box on the Ear, it is a sin of Anger, which comes not into consideration; if a Peasant give one to one of his Fellow-Peasants, 'tis a fault to be laught at. But if a Peasant give a box on the Ear to a Gentleman, the fault can be no ways repair'd, but by the Death of him that committed it. *Garassus Som. de Theol. Lib.* 2. *p.* 294.

I place in the rank of Murtherers, the Doctrine of the Jesuit *Trullenck* in his Decalogue. *Tom.* 5. *Lib.* 5. *C.* 1.

One may, says he, cause a Woman to miscarry whilst her Fruit is not yet quick, with an intent to preserve the Life and Honour of a young Maid that has been faulty.

If a greater number of Witnesses were necessary, I could produce as many as there are Jesuits in the Society, for there is not one of them but approves, subscribes to, teaches what any one of them in particular has written; because he does it with the common consent of the whole Society, without the Approbation of which nothing comes abroad. But let us go on, from Murther come we to Whoredom. The prohibition of this sin comprises all Whoredom and Adultery, and all Uncleanness: the Jesuits on the contrary, not only consent to ones being unclean in private, but likewise to the Magistrates consenting and contributing towards it. They Teach, That a Magistrate may suffer Prostitutes to live in a certain place of the Town, tho' he certainly know it will be for evil, for he may do it to prevent a greater evil. *Bellarmin de amiss. & statu pec. Lib* 2. *C.* 18.

This greater evil that he speaks of here is *Sodomy*, and he seems to follow the Example of *Lot*, who offered his Daughters to the people of *Sodom*, provided they would let alone the Angels that were come to him in the shape of young men. Pope *Sixtus* IV. did not proceed with any such distinction, for we learn in History, that he permitted both the one and the other at certain times, as we shall see anon. It may seem that seeing the Magistrate ought, according to the Jesuits, to suffer Wenches in a Town, it ought likewise to be lawful for a private

vate man to ſuffer them alſo in his own houſe: the Society makes no difficulty of it. *Eſcobar*, *Molina*, *Sanchez*, and others aſſure you it, and ſay it is lawful for a man to let his houſe for a Bawdy-houſe, when the Owner lets it not with the intention that it ſhould be made ſo, but only that his houſe may be inhabited, tho' he knows very well that it will be put to that uſe. *Molina de Juſt. Tom.* 2. *tr.* 2. *diſp.* 500. *Eſcobar tract.* 1. *Exam.* 8. *n.* 98 *p.* 155. *Sanchez* is not only of the ſame opinion, but commends *Molina* for it, and maintains that it is lawful to do it; *etiam nullâ causâ juſtâ excuſante*. But that the Magiſtrate may ſuffer a Brothel-houſe in a Town, that the Owner of a Houſe may let it to Wenches to exerciſe a diſhoneſt commerce in, all this would be as good as nothing, and Charity not compleated, if there were not permiſſion given to go thither. This the Society grants by the Pen of the Jeſuit *Bauni*, with a little reſtriction however, that ought to ſerve for a pretence. See how he ſays it in his Moral Divinity, *Par.* 1. *Tr.* 4. of Penitence; one may go to a Brothel-houſe, if one go thither with a deſign of reclaiming debauch'd Women from their wicked practices, tho' it may be fear'd that one may yield ones ſelf to temptation, and fall into ſin. The Jeſuit *Layman* gives you the reaſon of it; becauſe, ſays he, the occaſion of ſinning is not of it ſelf a ſin, neither does it bring any neceſſity of ſinning, nor at all deprive us of that liberty of mind that we enjoy. *Laym. lib.* 5. *Tr.* 6. *cap.* 4.

But ſee here a jolly Jeſuit called *Sancius*, who finds out an expedient to avoid going to the Brothel-houſe. He conſents to keep the Doe at home, that he finds more convenient. In effect, as he ſays, why ſhould one go ſeek for that in another place, that one may have in ones own houſe? He aſſures us, that one may keep a Concubine, and that a man is not obliged to turn her off, when ſhe is uſeful to him for his Divertiſement, and when if he ſhould turn her off, he ſhould have an averſion for all the Victuals that others ſhould dreſs him, when the abſence of that Woman would oblige him to lead a languiſhing Life, and when it would be a hard matter to get him another Servant for his turn: the caſe being thus, he ought not to be forced to ſend her away. *Sanc. in Select.* 1. *Diſp.* 10. *n.* 20.

Will not you agree with me, that a great many Perſons of either Sex are much indebted to the Society, for its great Charity, and

and for the great conſideration it is pleaſed to have of humane frailty? No wonder then, that all thoſe who are called of the beſt ſort, go to Jeſuits to Confeſſion, and take them for Directors of their Conſciences; it would rather be a wonder if they did not; for if they were not eaſie men, what would become of him that by force takes away his Neighbour's Wife from between her Husband's arms, and injoys her in the face of all the World? Of others, who, believing Polygamy lawful, keep a multitude of Wives? Of others inceſtuous? What likelihood is there that ſuch as theſe ſhould confeſs themſelves to Capuchins? They muſt go to Jeſuits, who have Indulgences for all ſorts of Sin, and Ointment for all ſorts of Evil. When a man is loaden with ſome great ſin, it is in vain for him to run through all the Monks and Prieſts, he muſt come back again to the Society, there one is better us'd for ones money than any where, they are extreamly eaſie. They have their mental Reſerves, with which you may do every thing without fear of ſinning, and you depart not thence without bearing away with you an ample Abſolution. With this the Sinner returns home as well contented, as if he had never committed any thing. He believes withal that St. *Peter* would do him great wrong, ſhould he refuſe to open him the gate of Paradiſe. But, ſilence, the Jeſuit *Sanchez* has yet ſomething to ſay. A man, ſays he, that is debaucht, does not commit any mortal ſin, when he ſolicites a Woman or a Maid to Whoredom, with an intent not to execute what he asks; it is true, he commits a Scandal, but to take it as it concerns him, he being known for a debaucht perſon, is inwardly perſwaded that the Woman will not think it ſo; in this caſe he does not commit any mortal ſin. *Sanchez de Matrim. Tract.* 1. *Exa.* 8. *cap.* 3.

When a man is taken in the act of Whoredom by the Husband, they fight, and the Husband is kill'd: ſuch a man, as the Society will have it, ought not to be excluded from Sacerdotal Orders, tho' he has committed that action. *Eſcobar* in his Moral Divinity, *Tract.* 4. *Exam.* 6. *cap.* 5. *Praxis ex Societa. Jeſu Doctoribus.*

To conclude, theſe are then well diſpoſed perſons to become Sacrificers of the Body of Jeſus Chriſt, Tranſubſtantiation is in good hands, and they are in a good condition to cauſe Jeſus Chriſt to deſcend upon the Altar, aſſoon as they have pronounc'd

nounc'd the words, as *Baronius* ſays, ſpeaking of the Power of the Prieſt at the Altar. The Devil is not more ready to obey the Magician's voice, than is Jeſus Chriſt to obey the Prieſt's, when he has pronounc'd the Sacramental words. The compariſon is odious, I own it; but 'tis a Jeſuit Cardinaliz'd that ſpeaks it. Every thing is lawful for him, 'tis the Spirit of that Society that is yet in him. The Jeſuits are greatly charm'd with other mens goods, the Spirit of that Society ſleeps not upon this ſubject. The Voyages thoſe Fathers make to the *Indies*, to *Japan*, to *Peru*, are not unprofitable to them; the Gold and Silver Mines of thoſe Countries are more charming to them than the Mines of *Swedeland*, which only yield Copper: and therefore they go not thither, it is too cold, they ſay; they had rather that the people of that Religion ſhould die Hereticks, than to go and be pinch'd there for their Converſion. When a poor man lies a dying, take ſpecial notice, you will never ſee any Jeſuit with him; but if it be one that is ſomething rich, and eſpecially ſome good Widow, they are there like Ravens on a Carcaſe to tug from her (or rather ſteal) part of her goods, to the prejudice of her lawful Heirs, and often of her own Children. It is verify'd but too much from the Bars of the Courts of Parliament what I alledge to the ſhame of the Society, and the great ſorrow of ſeveral Families that they have ruin'd. The Jeſuit *Toletus* tells us, That no man is oblig'd to reſtore another man his Goods, when either his own Life, or his Honour is in danger, inaſmuch as a mans Life and Honour are more noble than his Goods. In his *Inſtruct. Sacerdotal. lib.* 5. *cap.* 37. When one takes any Goods from a private man, and that thereby the Owner is no ſufferer, he not making any uſe of the ſaid Goods, in this caſe one is not oblig'd to reſtore them to the Owner. This is the Jeſuit *Sa*, *Verb. Fortun. cap.* 6. *pag.* 292.

I know not what difference the Society makes here between taking and ſtealing, it is but cloathing the Theft in a fairer garb, which the Jeſuits call taking boldly. The Jeſuit *Lami* uſes not ſo much ceremony, he calls a Cat, a Cat, and taking, ſtealing.

When a man has ſtoln from another a conſiderable Summ, he is not oblig'd to reſtore it all, but only ſo much of it as may cauſe the Owner to ſuffer no great loſs, the reſt he may keep without committing any mortal ſin. *Amicus*, *Tom.* 5. *D.* 38. *n.* 47. *p.* 441.

Men and Maid-Servants that have hired themſelves for ſmall Wages, for fear of being reduc'd to Begging, may take of their Maſters Goods, as much as may ſeem their due. 'Tis the Jeſuit *Baunı* teaches it. *Som.* of Sins. *p.* 213, 214.

Now go ſend your Servants to be inſtructed of the Jeſuits, they will learn of them the means to Enrich themſelves by ſtealing from you. You ſee then even how dangerous it is, to have for your Domeſticks ſuch as are of the Roman Religion, for you cannot be in ſafety; for who knows but they may be of that Belief, and if they are not ſo at preſent, who can tell but the Jeſuits, their Confeſſors, will inſpire them with the like pernicious Sentiments for the future. Beſides, I maintain that the greateſt part of Thieves are Murtherers, and will rather kill the Perſon that finds them Stealing, than ſee themſelves diſcover'd by him, and diſgrac'd by ſome Puniſhment. There is yet one thing more to be feared, for it is very true, when that the Society is minded to know what paſſes in any Houſe, or between the Husband and the Wife, they contrive it ſo, that they get the means of ſlipping in ſome Domeſtick, who gives them notice of every particular. You have receiv'd the *Trojan* Horſe, who often proves the indirect cauſe of your ruine, or of diſunion in your Family. It is far better to receive into ones houſe, thoſe that follow the Commandment of St. *Paul*, and put it in practice, it is in the ſixth Chapter of his Epiſtle to the *Epheſians*; *Servants, be obedient to them that are your Maſters according to the fleſh, with fear and trembling, in ſingleneſs of your heart, as unto Chriſt, not with Eye-Service, as men pleaſers, but as the Servants of Chriſt, doing the will of God from the heart; with good will doing Service, as to the Lord, and not to men; knowing that whatſoever good things any man doth, the ſame ſhall he receive of the Lord, whether he be bond or free.*

I put into the rank of Theft what follows, which the Jeſuits Teach. A Judge may take Money to give Sentence in favour of him that ſhall pleaſe him, when both Parties have equal right in their Cauſe, ſays the Jeſuit *Eſcobar* in his Moral Divinity. *Tra.* 3. *Exa.* 2. *C.* 6. He puts the Caſe, when both parties have equal right; but this Pretext is only for the better cloaking of the Theft, for when does it happen, that two parties that Plead have equal Right? There are in all Suits the Plaintif and the Defendant; but the Jeſuit *Leſſius* ſpeaks more clearly,

and

and explains better the Spirit of that Society upon this Subject. He ſays then, that no man, neither by the Equity of Nature, nor of the Law, is obliged to reſtore the Mony that a Judge ſhall have taken for the giving of an unjuſt Sentence, or for having Murder'd; nor a Woman the reward of her Proſtitution, but may keep and retain it. In his Treatiſe *de Juſt. & Jure Lib.* 2. *C.* 14.

Methinks this Jeſuit ſpeaks plain enough, and that his Doctrine needs no Explication, for it is of it ſelf ſufficiently intelligible, I leave the Reader to make what Reflections he ſhall think fit upon ſo deteſtable a Doctrine; in the mean while I ſhall advance further upon what they ſay, touching permiſſion for Stealing. They Teach, that when one has a probable Opinion, that the Marchandiſe one ſells is not rated according to its value, one may then uſe falſe Weights, to increaſe the Price; and that if for that matter one is had before Juſtice, one may formally deny it, and uſe equivocation, according to the practice of the Doctors of the Society, as *Eſcobar* the Jeſuit ſays in his Moral Divinity, *Tr.* 1. *Exa.* 3. *C.* 7. Another out of the ſame Mint. He who through the Injuſtice of the Magiſtrate, or becauſe of a bad Seaſon, ſhall not be able to ſell his Wine for its juſt value, may leſſen his Meaſure, or put Water to it, and ſell it for good Meaſure, and unmixt Wine, without being oblig'd to make reſtitution, according to what is ſaid by the Jeſuit *Leſſius*, *de Juſt. & Jure. Lib.* 8. *C.* 49.

A Bankrupt that delivers up his Goods to his Creditors, may retain with a good Conſcience as much as he ſhall have need of to live Honourably with his Family, tho' the ſaid Goods may have been gotten unjuſtly, and with a great deal of unfair dealing. *Eſcobar.* 3. *Exa.* 2. *n.* 163. *ex Leſſio.*

That in a civil contract he that obliges himſelf outwardly, whether by Word or Writing, and inwardly has no intention to oblige himſelf, is not oblig'd in Conſcience, and may ſafely take again what he has ſold, or any other thing concern'd, returning the Money he has receiv'd for it, after the Opinion of the whole Society, *Eſcob. Mor. Divin. L.* 10. *S.* 2. *C.* 16. *Turianus Diſp.* 55. *d.* 12. *Molina. Diſp.* 352. *Lopez. Lib.* 1. *C.* 1. *Fauſt. Diſp.* 5. *C.* 1. *Reginald. L.* 25. *C.* 1.

When a Taylor is employ'd by another man to buy Cloth or Silk, if he meet with a Shop, where he can have them cheaper than at another, the ſurpluſage to make up the price which was ask'd him, may be for his own advantage, he may keep it. *Filicius. Tom.* 1. *Tract.* 35. *C.* 6.

The Jeſuit *Toletus* in his *Inſtitutio Sacerd. Lib.* 5. *C.* 27. When a Witneſs has receiv'd Money to bear falſe Witneſs, he is oblig'd to repair the dammage he has done, but he is not oblig'd to reſtore the Mony he has receiv'd to ſpeak untruly.

So then there is Theft and the bearing of falſe Witneſs permitted in one and the ſame Article. But how can one repair the wrong that one has done a man, when by ones falſe Witneſs he loſes his Life? for as the Proverb ſays, Witneſſes make Hanging; or if this falſe Witneſs be the cauſe of the loſs of a man's Goods, and it happen that he who has depos'd this falſhood, is a ſorry Wretch that has nothing, as it happens for the moſt part. But in the Society, falſe Witneſs is no great matter? they maintain it publickly. The Theſis they maintain'd at *Lovain*, in the year 1645 with ſo much Impudence, was only to ſhew their opinion upon this Subject; they then maintain'd it to be no Mortal Sin falſly to accuſe a Perſon, when he has firſt ſpoken ill of us, and born falſe Witneſs againſt us, and that one may kill him, *&c.*

There remains nothing more, but to ſhew you their opinion touching Concupiſcence. *Thou ſhalt not covet*, ſays the Soveraign Maſter of the Univerſe to us, and the Apoſtle of the *Gentiles* tells us, that he had not known that Concupiſcence was a ſin, had not the Law ſaid unto him, *&c.* But the Jeſuit *Bauni* accuſes that Law of falſhood, and St. *Paul* to be ignorant in the meaning of it, ſince in his *Som.* of Sins *p.* 123 *Ep.* 6. he ſays, that Concupiſcence is no ſin, provided it be only a coveting of ſome temporal Goods that are our Neighbours.

And the whole Society maintains to you, that one may covet a Woman and wiſh to accompliſh ones deſire with her, and that without ſinning, by means of this mental reſerve, in caſe ſhe were ones Wife. *Emanuel Sa* tells you ſo in his *verbo Charitas*, *n.* 5. *p.* 46. Likewiſe *Eſcobar*, *Sanchez*, *Laiman*, *Filitius*, and a great many others. Seeing the Jeſuits do Teach and Believe, as we have ſhewn, that we are not obliged to love God, but only not to hate him: that it is lawful to kill Kings and Princes, and alſo private Perſons: that an Eccleſiaſtick ought not to be puniſh'd for the crime of Rebellion,

Rebellion, becauſe as he is a Subject of the Pope, whatſoever he commits of that nature can be no crime: That Children may withdraw themſelves from the Obedience they owe to their Father and Mother: That a Domeſtick may ſteal from his Maſter, when he thinks his Wages leſs than he deſerves: That Theft, Whoredome, falſe Witneſs, and Concupiſcence, are permitted upon certain Conditions, or Mental Meanings. We muſt not doubt, but that they give an ample Abſolution, to all thoſe that come to Confeſs themſelves to them, for all theſe Crimes as great as they are, in as much as following their Doctrine, they are not Mortal Sins. They obtain'd a Bull from Pope *Paul* III. in the year 1545, the which is ſo ample, that there's no one returns from them without being diſcharged of his Pack. I have thought fit, for the rarity of the Fact, to add here what is moſt eſſential in this Bull, which imports as follows.

We give permiſſion to your Prieſts to have power, to hear the Confeſſions of the Faithful of both Sexes, from whatſoever parts they come, and after that they have been diligently heard, to have Power to Abſolve them of all and every of their Sins, Crimes, Exceſſes and Offences, tho' they be grievous and very great, and even reſerv'd for the Holy Chair, and circumſtances thence reſulting, by Sentences, Cenſures, or Eccleſiaſtical Penalties, thoſe only excepted, which are contained in the Bull that is uſually read on Good Friday. Afterwards to order the Sinners ſalutary Pennance for the faults by them committed, *&c.*

Would one not ſay that Men that have ſuch a power in the Church are very uſeful in the World? yet do I maintain the contrary, and that to ſuffer them, is to introduce the Peſtilence, ſeeing the great power they have gives them the occaſion of being the corrupters of Youth, diſturbers of the publick quiet, kindlers of Rebellion, Teachers of Lyes, Emiſſaries of the Prince of darkneſs, Locuſts iſſued from the Bottomleſs pit, to eat up the Fields of the Widow and Orphan. See there the Spirit of that Society, which is a perpetual motion, having no reſt, imitating the Father of Lyes that animates it, always acting, running through Sea and Land to gather Riches, under pretence of making Proſelytes, after the example of the *Spaniards* before them, when they firſt enter'd into the *Indies*.

After what we have related, what man is there that is in his Sences, and free from any prejudicate paſſion, but will judge, that

that the Loyalty of the Church of *England*, is not only very neceſſary for the ſupport of the State, but alſo abſolutely neceſſary for the preſervation of the King's Perſon, to know and be aſſured, that thoſe who ſhall enter into Places of truſt are not Jeſuits: For the King can never think himſelf in ſafety, as long as he ſhall ſee about him perſons profeſſing ſuch dangerous Doctrine. I proceed further; were there no ſuch precaution, the Prince for his own repoſe would be obliged to procure it, thereby to ſecure the Sheep-fold againſt the Wolf; and for a teſtimony of this truth, King *Henry* IV. who was never fearful in War, trembled for fear of the Jeſuits in the midſt of peace: for when thoſe Champions ſollicited and ſtraitly preſs'd that Prince for their return into *France*, the Duke of *Sulli* diſſwading the King from doing it, the King reply'd to him in a heat, ſecure me then my life; and for all he was a good Catholick, yet no ſooner had he recall'd them, but they took him off.

One may ſay of theſe Gentlemen, that they had his heart, but never had his affection, as we may ſee by this following Tetraſtick, which was given to the Queen then Regent.

Would you ſecure your State from broils and ſtrife,
chaſe theſe inhuman Tygers all away;
That did deprive their Soveraign of his Life,
and with his heart, (alas!) themſelves did pay.

The Petition which the Univerſity of *Paris* preſented at that time to the ſaid Queen againſt the Jeſuits, after the murder of the King her Husband, is worthy my reciting part of it, only what ſhall be ſerviceable to our Subject.

Madam,

THE *Univerſity of* Paris *remonſtrates in all humility to your Majeſty, that the Doctrine of murthering of Kings, by ſuch, who out of Piety devote themſelves to Death, as to a Martyrdom pleaſing unto God, is a peſtiferous Brood, that was never known among the* Mahometans, *one only, named the Old Man of the Mountain, made uſe of it, but the reſt of that Sect preſently ſtifled it, and never after reaſſum'd it, tho' their hatred to Chriſtian Kings has not been diminiſhed theſe* 60 *years, or thereabouts, that this Plague (of a Society) has been ſowing of it in Chriſtendom, and practiſing it in* England *and* France. *We ſay in* England, *for as much as in what concerns*

concerns Civil and Temporal Obedience unto Kings, and the ſafety of their Lives, all Kings, whether Chriſtians, or Pagans, or Hereticks, or Idolaters, or Infidels, or Excommunicated, or Apoſtates, are to us Holy and Sacred, as the Apoſtles teach, and the Antient Chriſtian Church. But this Infernal Doctrine is ſtayed and founded upon another Erroneous Doctrine, namely, the Omnipotency of the Pope. *The Doctrine of this Divinity is to be found in the Sermons and Writings of the Jeſuits, and in the anſwers of the Aſſaſſinators, when they were examined by their Judges; to aſſure them of this, let them be heard ſpeak.*

Parry, *who undertook to aſſaſſinate the Queen of* England, *ſaid that he could do it, becauſe ſhe was Excommunicated by the* Pope, *and that therefore her Life was delivered up.* Catesby *and his Companions, Enterpriſers of that great blow that was to take off the King of Great* Brittain, *the Queen, her Children, and the States of* England, *anſwer'd, that Enterpriſe was Holy; for ſeeing* Clement VIII. *had by two Bulls forbidden him to be receiv'd, much more being received, was he to be removed out of his Throne.* John Chaſtel *ſaid, that it was meritorious to kill the late King; for though the Biſhops of* France *had receiv'd him, and put him into the Church, he nevertheleſs was not in it, the* Pope *not having receiv'd him.* Ravailliac *the laſt Aſſaſſinator ſaid, that the King went to War againſt the* Pope's *will, that God was the* Pope, *and the* Pope *was God, by theſe words;* Thou art Peter, and upon this Rock, *&c. In conſideration of which, after the Aſſaſſinator's Execution, the Biſhop of* Clermont, *Diſciple of the Jeſuits, failed not to appear at the Aſſembly of* Sorbonne, *which was held for the condemning of the Doctrine of the Aſſaſſinators, where going through all the Companys, before the Doctors ſate, ſaid to them, take heed what you do, you have here two Apoſtolical Nuncios; and the Company having taken place, he gave in his Opinion, how that the queſtion preſented had been treated differently, and that it was neceſſary to ſpeak thereof to the Nuncio's, who might write concerning it to the* Pope; *as if no Kings were to live, but thoſe that it ſhould pleaſe the Pope,* &c.

Alſo Father *Coton*, a Jeſuit, ſays, That the Pope, by virtue of his Spiritual Government, and by reaſon of the conjunction of Religion and the State, of Spirituals and Temporals, can by virtue of thoſe Cenſures, jointly diſpoſe of Kings Crowns, for Religion, for the Service of God, for the good of the Church, and for the Salvation of Souls: and this is no particular Doctrine of his, but is common to the whole Sect, *&c.*

And

And therefore the King of *Great Britain*, to ſecure himſelf from ſuch Aſſaſſinators, has been conſtrained to require of his Subjects an Oath of Allegiance for his Civil and Temporal Obedience, and for the ſafety of his Life, notwithſtanding any Papal Cenſure. An Oath that the ſaid Doctrine and frequent Murthers, do now render neceſſary through all Chriſtendom, for the ſecuring the lives of God's Anointed, and for the diſcharging the Roman Catholick Religion to the Kings and Princes of the Earth, of the blame and hatred that this evil Doctrine procures it, and the rendring it yet more worthy to ſuch Princes as make Profeſſion of a different Religion, *&c.*

It is not *Geneva* that ſpeaks here, nor an Aſſembly of Hereticks, but the Famous Univerſity of *Paris* and *Sorbonne*, compoſed of the greateſt Doctors of *France*. So that this teſtimony ought not to be ſuſpected by the Roman Catholicks. And the ſaid Aſſembly very well approves of the precautions that the Kings of *Great Britain* have taken to defend themſelves from the diſmal effects of the Jeſuits Doctrine, by removing from their Court, and even from the Kingdom ſuch kind of men, who are not content to ſerve God in their Houſes, as a great many other Religious in their Convents do, but will Reign with Soveraigns; they make themſelves Maſters of the Princes Conſcience, and of his Ear, and as ſoon as they have gotten the advantage of the wind, 'tis no longer the Prince that Reigns, but the Spirit of that Society by him; and that Spirit is never at reſt, but always uſing either importunity or menace, till it obtain all that their General has commanded, without much regarding the Commandment of our Lord, who wills us *to render unto Cæſar the things that are Cæſar's*, and *Fear to whom Fear*, *Honour to whom Honour*: but the Jeſuits will have all to themſelves, and labour perpetually to raiſe themſelves to be Univerſal Monarchs, Maſters both of Kings, and of their People. And this is the Spirit of that Society, as we have proved; which is Diſloyal to God, to Soveraigns, and to Neighbours, of which take heed, and pray unto God that he would deliver *Chriſtendom* from theſe Evil Spirits, that have ſo long tormented it; and that it would pleaſe the Lord to cauſe the Locuſts to return again to the bottomleſs Pit, which is their Center, from whence they came out.

FINIS.